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POETRY.

For the Churchman.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.—John xiv. 27.

The last dread hour is waxing nigh,
The hour of keenest agony:
What leavest Thou with those
Whose hopes on Thee repose,
What, ere thy painful vigils cease?
O, gift beyond all gifts, Thy peace!

Far down within the darkling mine
Richly the peerless gem doth shine,
Forth from the threatening cloud
The rainbow looks abroad;
O'erarching sorrow, calmly bright,
Thy peace unfolds its golden light.

Not as the world doth give—all vain
To soothe the mourning spirit's pain;
All vain its glimmering ray
To cheer Life's dim-lit way;
All vain the breaking heart to bind,
Or calm the conscience-tortured mind.

There are who think its peace secure,
And fondly chase each glittering lure;
How like a mocking dream
Fades the last fitful gleam
Where earth-born hopes entrancing shone!
How soon the world's false peace is gone!

Not such in hour of deepest wo,
The gift, dear LORD, thou didst bestow;
Ere bowed thy sinless head,
Ere from thy wounds were shed
Those holy drops that bought us free,
Heaven's lasting peace was given by Thee.

O, Saviour! send it now, we pray,
While, watching by thy thorny way,
Mind doth the vigil keep,
And solemn thoughts, and deep,
Are waking, as the past comes back,
And Memory haunts Time's twilight track.

Thou who wast tempted, send it now,
Lowly, and meekly, LORD, we bow;
Folded from mortal eye,
In thought's still world doth lie
What Thou, all-seeing GOD, alone,
Searcher of every heart, hast known.

The breast on which we lean would grieve,
And human love would fain believe
That ours no guilt hath been,
Thou canst not look on sin;
In penitence we come to Thee,
Abased before Thy purity.

In lonely hours, to Thee we look,
Thou, who alone, by Kedron's brook,
And in the garden pray'd,
When load of suffering weigh'd
On thy pure soul, wrestling with wo
Too darkly keen for us to know.

LORD, without Thee, this world were dark;
LORD, without Thee, how find the ark
Where our toss'd souls may rest?
Thou, who hast loved us best,
Uphold our faltering steps till life shall cease,
When dying, LORD, in mercy give thy peace.

J. C.

From the London Church Intelligencer.

THE BIBLE SOCIETY FOSTERING POPERY.

On the Circulation by Protestants of Romish Versions of the Holy Scriptures. Addressed to the Members of the Auxiliary Bible Society.

(*Concluded.*)

We will not pretend to state how many are *the variations* from the Vulgate in the Italian, French, Portuguese, and Spanish Romanist versions—probably they form a vast multitude. Here are a few instances:—

Portuguese:—Genesis, xlii. 31, "We answered him, we are a peaceful people, and *very far* from having any bad intention!"

Exodus, ii. 7, "Then the sister of the child approaching said to the princess, is your highness pleased that I should go," &c.

Numbers, xvi. 16, "Before *the Altar*."

Numbers, xxi. 6, "For this cause the LORD sent against the people certain serpents whose bite burned like fire."

Deuteronomy, xxiv. 13, "That thou mayest have *the merit* of a righteous man before the LORD thy GOD."

Luke, xiii. 3, "Except ye *do penance*" (where the Vulgate has "*repent*.")

John xi. 4, "Woman! what have I and thou to do with this?"

Acts, xiii. 2, "At the time when they were offering the sacrifice to the LORD!"

1 Corinthians, x. 19, "But what! say I, that what has been sacrified to idols is anything?" leaving out the words, "or that an idol is anything?"

1 Timothy, iii. 16, "And, visibly, great is the Sacrament of piety *with which God* was manifested in the flesh."

Hebrews, iii. 16, "By such sacrifices GOD holds himself under an obligation."

In these passages, adduced as only a few specimens, the Portuguese and Spanish are unfaithful to the unfaithful Latin Vulgate; they cannot be thought to be acceptable to Romanists.

It is not to be forgotten, that the Vulgate is *the only authorized version* in the Romish Church. All others are forbidden to be used by the whole body of Romanists, except by special license; and, wherever it is practicable, *are actually shut out*. But where, as in free countries like England, translations cannot be excluded, or where, as in revolutionized France, the people no longer regard priestly domination, it is found impossible to prevent the people from reading the holy Scriptures, the Roman priesthood must wink at it, and take what care they can that such translations are admitted as most favor the errors of their Church; as in England, that which has been termed "the most faithless of translations," the Douay and Rheimish, but not without Romish notes; in other countries, versions with notes prefixed to every chapter, which are, in many instances, as much comments, in the direction which they give to the reader's views, as if they were subjoined at the bottom of each page and there connected with each verse.

We submit to those Protestants who have hitherto, through ignorance or inadvertence, supported, or by their silence sanctioned, the proceedings of the British and Foreign Bible Society in their circulation of Romish versions, that if such a course is pursued, where, as in Belgium, Portugal and Spain, and other countries immediately under popish influence, the people are subjected to the priesthood, there the *meaning of* EVERY *passage* in Bibles and Testaments distributed through our Prostestant Bible Society, must be received by the people *from* THE Priest, not through the Divine blessing on private study and prayer. Many passages have been shown to favor, by unfaithful translation, by omission, or addition, several of the Romish errors; who can doubt that every other part, even faithfully translated, will be applied to the same mischievous purpose?

If the people of any country—as France—are sufficiently released from the papal yoke, to insist on having translations of the holy Scriptures in their own language, there is no reason for leading them away from "the truth as it is in JESUS," and they would soon receive versions made by Protestants, when assured that they were correct. The same feeling, with regard to translations of the sacred volume, exists now, as did at the dawn of the Reformation. As it was one of Luther's first acts to throw aside the Vulgate; and translate the Bible from the original languages, so now, in the only spot, namely, the South of France, where, it is pretended, any good effect is produced by giving and selling the Romish translation of De Sacey, the converted persons *come for a Protestant version.* Where you send Romish versions, you are rising up against your own Faith a generation, whom, when no longer grossly ignorant, *you* will have taught to defend their errors *by the very versions which you have placed in their hands.*

Again, you have been unwittingly parties to a fraud in religious matters ever since the British and Foreign Bible Society were compelled, after a protracted struggle, to withdraw the Apocrypha from Bibles, in the circulation of which they had any connexion. The Society keeps on its list,—to the eye,—the Romanist, French, Italian, and Portuguese versions *of the Bible*. Not one *is the* Bible as translated and published by the authors, whose name they severally bear. All are *only the Canonical Scriptures as received by Protestants,*—not the Bible including the Apocrypha as solemnly received for the word of GOD by the Council of Trent. Every copy of those Bibles, then, has been given or sold *with a lie; it is not what it pretends to be.* Are the Romish Priesthood far wrong, when they charge the British and Foreign Bible Society with endeavoring to distribute falsified or mutilated Bibles?

As to *notes and comments*, the Vulgate Bible as edited by Popes Sextus V. and Clement VIII. was printed, published, and authorized by each of them, *without any headings of the chapters.* Though there was not any prohibition of such an addition in future editions, good faith and the professions and declarations of the British and Foreign Bible Society required that the versions should be conformable to the *authorized Vulgate*, and should not contain any addition to it. The secretaries in Earl Street can tell how many thousand copies of versions have been printed and circulated at home and abroad, with their sanction, and by their aid, which contain those unauthorized additions, and those notes and comments called the headings or contents of chapters.

Little doubt can exist that our English version was authorized *with the headings of chapters* and marginal readings of two kinds, viz., references to parallel passages, and other translations of doubtful words, each equally true to the original word, and thus helping the reader to the sense of the passage. Why has the British and Foreign Bible Society here taken the same course of interfering with the authorized version,—only taking away from it, instead of adding to it?

It is urged by the warm supporters of the Society, that they cannot interfere in this circulation of Romish versions, for fear of injuring the great general work of the Society. You are called on to protest against *an innovation.* The Society was *founded as a Protestant Society*, and *for years refused to aid in the distribution of Romish versions.* Is it credible that it could ever have been established, had the circulation of Romish versions been *declared* from the first to be one of its objects? Could any one have been found possessed of sufficient impudence to go to a Protestant Monarch,—to Protestant Bishops and clergymen,—and to consistent Protestant dissenters, with such a proposal?

It is a great feature in one of the defences of this system, that the British and Foreign Bible Society, as has just been noticed, for many years refused to admit Romanist versions on its lists. It considered itself essentially a Protestant Society; and so it ought to have continued. For the Ratisbon Bible Society was formed early in the effort to distribute Bibles, and it showed its approval of the system adopted. *Romanists* established it for the supply of their *Romanist* fellow subjects with the New Testament; not one word was there about giving to *Protestant* Germans the sacred writings *in any version which they might prefer:* no, no! Romanist money was conscientiously and consistently applied exclusively to Romanist purposes.

By the by, this Romanist Bible Society at Ratisbon gave an example as to its selection of versions, which was thrown away on the British and Foreign Society. "The assurance was given by the director, Regeus Wittman, that the editions to be printed should in all essentials *harmonize with the original*," and "be printed *not from any servile translation of the Vulgate*, but from a version of Mr. Schwartzel out of the original Greek,—a version that had been favorably received even by Protestants themselves." This Ratisbon Society "continued to furnish, from time to time, gratifying reports of its progress." Therefore, long before the British and Foreign Bible Society changed its system, one Romanist Bible Society was flourishing in the heart of Germany. Was it not reasonable to suppose that other countries, not more than Germany under papal domination, would follow the example? What need that the Protestant money of England should be misapplied?—that a change of system should be made, which had been resisted for several years to urgent representations? And why adopt for circulation unfaithful versions from the Vulgate? What necessity was imposed on the British and Foreign Bible Society, which the Germans of Ratisbon did not think binding on them? They did not ask "*what version the people liked*,"—but gave them that which was known to be good.—"conformable with the original." But did any one in Earl Street trouble himself with an accurate examination of these Romish versions? If made, was it communicated beyond the walls of the Committee room there?

Their inaccuracy, however, was made known very widely in 1839. What was the defence? One of the very few Bishops, who spoke at the annual meetings of the British and Foreign Bible Society, is reported to have stated that those versions were only used *until better could be had.* They have probably been on the list since 1815, when the first grant in favor of them seems to have been made; and where is the record of any attempt to obtain better translations until that exposure took place in 1839? Had the Society really been content with those unfaithful versions for 24 years?

The duty of British Protestants seems plain. They cannot any longer be parties in any degree to the circulation of Romish or corrupt versions. Are they anxious still to aid the British and Foreign Bible Society in their general exertions? They will do so most effectually by protesting against any further misapplication of the funds of the Society [to the distribution of Romish versions,] and thus prevent the withdrawal of many subscribers; whilst they augment its resources by transferring to truly Protestant purposes the large sum now annually applied to aid in the circulation of those faithless Romish versions.

It is proposed, therefore, that consistent Protestants withdraw from any further participation in the present system; and that such as cannot prevail on themselves so to act, should confine their subscriptions and donations to the original intention of supplying Protestants only, or Protestant versions, in languages used in any of the colonies and dependencies of Great Britain.

From the Boston Daily Advertiser and Patriot.

A LETTER TO RICHARD UPJOHN, ESQ.,

Architect of the new Trinity Church, in the city of New York.

SIR,—The writer of this letter has, for several years, cultivated an earnest admiration for the Ecclesiastical Architecture of the Middle Ages. He has endeavored, by the most careful attention, to understand the minute and elaborate detail, as well as the general spirit of the Gothic styles, in all their different stages, and to make himself, so far as possible, master of their gradual transitions and changes. There are few works upon this elegant subject, either of amateur and antiquarian authors, or among the more recent publications of the Oxford Society, that have not come under his notice, and been subjected to his careful study. But he knows not, that on the whole the acquaintance thus derived has been productive of any high degree of pleasure,—since the satisfaction he has found in the works of Britton and Pugin is perhaps more than counterbalanced by the pain he has received from the disregard which is shown them, whenever the style they illustrate is attempted in this part of the country. In print, he finds every thing scientific, methodical and correct,—in practice, he cannot but be sensible of a most complete and melancholy reverse.

But he trusts you will allow him to say that the imposing edifice now constructing under your care is almost a complete exception to these remarks. So far as it can be judged of, from prints and verbal descriptions alone, it must be regarded as nearly faultless. The admirable disposition of the nave and chancel—the lightness and elegance of the clerestory, and the chaste and harmonious arrangement of the aisles, unite to place it first among the ecclesiastical structures in America. And when, descending from the general plan of the building, we come to examine the details of its sculpture and tracery, we find them all in keeping. It presents the architecture, not of six indiscriminate centuries,—but of a single separate and distinct period, and that period, the acme of the style. That this was your strict intention, in the progress of its designs, and that you were guided to it by the truest principles of taste, does not admit of doubt. The edifices of the fourteenth century, undisfigured as they are by the heaviness of the earlier periods, or the fantastic and elaborate minuteness of the latter, are allowed by the learned critics to be the most beautiful of all—and Salisbury Cathedral has, not without reason, been called the *Parthenon* of English Architecture. It was at that time that Wykeham and Waynflete embodied their glorious creations in the enduring freestone, and the splendors of Oxford and Winchester remain to us as the undecaying monuments of their genius. It was then, that the choir of York Minster, the sublimest portion of that gorgeous pile was given by the liberality of its priestly designer, to be the pride and the wonder of future ages—nor had the purity of the style declined, when the visions of the accomplished Wolsey found their fulfilment in the stately glories of Magdalen College. The Augustan age began and ceased with them, and though in the solemn cloisters of Ely, or the dim, religious sanctity of King's College Chapel, the eye may discern creations of strange beauty, and the mind become mysteriously hallowed by sympathy with their soothing influence, these emotions never fail to be heightened under the fretted vault of Salisbury, and in the long drawn vistas of the matchless nave of Winchester. The eye can here discern no fault, and the sense detect no vacuum. It seems as though another column had been too much—a pinnacle less, had been too little.

Nor are the smaller parish churches of this period at all inferior, in the completeness of their beauty. That you have chosen to imitate these in your design, reflects as much credit upon the purity of your taste, as the fidelity with which you have executed your task does honor to your unquestioned genius, and proves the great extent of your architectural skill. No one is more fully aware of the high merit which belongs to such an achievement, than the writer. And he believes, and not without reason, that it is your intention, in every respect to conform to the unity of design which the truth of such a supposition requires. He trusts then, that you will not wish to suspect him of hypercriticism nor of impertinent interference in your plans, when he proceeds to point out the only defect which your design contains, and before it is too late, thus publicly to suggest its alteration. For a work like the one on which you are now engaged, and which will go down to posterity as a record, not only of your own name, but of the pious munificence of your employers, cannot surely be too well considered of, nor should any suggestions be disregarded which may assist in completing the beauty and propriety of its design.

In all the engravings of the new Trinity Church which have come under the observation of the writer, though the tower is represented as enriched with ornament which is strictly consistent with the rest of the structure, and is distinguished by a peculiar elegance of its parts, he has seen with regret that the construction of the *spire* has apparently received but a small share of your attention. Above the battlement which completes the uppermost compartment of the tower, the spectator receives no pleasure. A plain and naked spire, seeming to be rather a meagre afterthought—a hasty addition to the finished elegance of the church below, at first induced the writer to believe that it might be an unwarranted conjecture on the part of the artist. But the printed description, and table of dimensions which accompanied the picture, put an end, at once, to so pleasing a supposition, and he must believe this plainness, however at variance with the rest of your plan, to be intentional. Satisfied then of its authenticity, he must take the liberty to remind you how incongruous such a feature will appear, in the completed edifice.

Without attempting to lay down any general rules of taste,—which would be an act of inexcusable presumption,—the writer will only venture to remind you of those precedents which seem most nearly to meet the case in point. You will recollect that the celebrated spires of Chichester, Salisbury, and Norwich, are each encircled by bands of ornamental sculpture, and that in two of these at least, a bold ridge of *crocketting* is continued along the corners resulting from their octagonal shape, from the base of the spire to its summit. The exquisite spire of Louth, in Lincolnshire, has the same striking characteristics, while the three spires of Litchfield are crusted over with a perfect frost-work of exuberant decoration. The spire of St. Mary's in Oxford, which has been more praised perhaps than any other, is surrounded at its base with a group of graceful pinnacles, the largest of which reach nearly half way to the cross at the top, and also contains very large canopied windows in each of its principal sides. The smaller spires too, which are most famed for their elegance of form, present, almost without exception, the last mentioned feature,—and without it, would be deemed to have lost their claims to peculiar admiration. Examples of this,—among a host of others,—may be seen at Worcester, Coventry, Shrewsbury, Stratford-on-Avon, and Monmouth, and the writer mentions these more particularly, because they are the first that occur to his recollection. But he cannot now call to mind a single unornamented spire, which has ever excited any favorable notice, except one or two which may have been praised, by the uninitiated, for their slender proportions, and that of St. George's, at Liverpool, which he cannot but conclude to have been unthinkingly put forward, as he has seen it exposed to the severest ridicule, in a recent work on the County of Lancaster. And it may be of some weight to mention that the question of the enrichment of spires was very ably treated several years ago, in *The Gentleman's Magazine*,—no mean authority, it must be allowed, in matters of this nature,—and the opinion was there expressed, as quoted in *Winkle's Cathedral Churches*, that such enrichment added greatly to their effect, and that its omission was highly injudicious and improper. It is believed that the peculiarity objected to, will be found to exist, almost entirely, among the inferior village churches, in the mountains of Wales, or in the insignificant hamlets of the midland counties. These are considered by all writers of authority as belonging only to that style, which it is believed you, Sir, would be the last in wishing to copy,—the one known under the general title of the *Debased.*

With these circumstances in view, the writer cannot but be apprehensive that the spire of Trinity Church, if finished according to your present design, will not satisfy your maturer judgment. It appears to him that its effect will prove heavy and ungraceful, and altogether at variance with the eminent beauty of the rest of the building. Having conversed also, with several gentlemen, whose knowledge of the principles and practice of Architecture is known to be intimate and extensive, he has found that they agree in taking precisely the same view,—and he is therefore enabled to speak with greater confidence, and with less fear of contradiction. And with this firm impression, he takes the liberty of requesting your studied attention to its intended effect, which he cannot doubt, you will at once be both ready and willing to give. For if the praise of having designed the most beautiful ecclesiastical structure in the country, and the first indeed, of any real pretensions to purity of taste,—if the merit of having conducted its erection, within a remarkably short period of time, without accident, and with almost unexampled ease and safety, to a successful conclusion,—if the high credit of having been the first to show your countrymen the grandeur and dignity of the European Churches, and to place before them an example worthy of their ready imitation,—if these are objects of your ambition, or if you deem them worthy of your serious regard, the writer is assured that you will be anxious to leave no part of the plan without its due share of consideration, and that you will be readily inclined to pardon him, for thus inviting your attention to the subject.

Boston, February 21, 1843.

COMMUNICATIONS.

For the Churchman.

MISSIONS.

NO. II.

Missions in Danger.

In my preceding article I endeavored to show, that the proposition which stands at the head is true, because the interest of Christians, to whom we look for pecuniary and prayerful support, is not of the nature of a principle. The recent developments with respect to the embarrassed condition of our missionary finances, shows that the want of this principle is exhibiting itself in its worst form. The debt in which they are involved, on account of decreased contributions, is alarming. In the ordinary course of things it is impossible to say what will be the result of such embarrassment. Whether the Church will come forward or not, and support the Boards in this dire necessity, remains to be shown. Whether she does or not in the present emergency, it will make but little difference in the ultimate result of our present plans of operation.

There must be something radically wrong, in the matter. The conduct of missionary affairs must be seriously defective in some respect. The present condition of their funds is by no means without a parallel. Perhaps they never before have been placed in such narrow straits. But whether they have been or not, the plans for raising support have been always the same. It has never been considered safe to trust to the missionary principle of the Church for pecuniary supply. Plan after plan for regular and systematic effort has been devised, and devised only to fail. The most reasonable modes have been proposed to the Church; calculations have been made which show, that if each individual did next to nothing, embarrassments would never be felt by the Boards; the personal obligation to give and to pray has been clearly defined and urged, and all without a permanent effect. Embarrassment succeeds embarrassment, and it is often a matter of serious question, not whether we should cease to establish new stations, but whether we shall not recall some who are already abroad at their labors.

How are these embarrassments met? What is the common, and oft-repeated, expedient for filling empty coffers? Appeals! Appeals to what? The noblest feelings of the Christian heart; the principle of obedience to the last great command of the Saviour, and love for the immortal souls of their perishing fellow mortals? Alas, no! The appeals are directed to less worthy considerations. We are called upon to give in order to fulfil our pledge. Yes, *our* pledge; because the Boards are empowered by the Church to carry on its missionary operations, and the Church has promised to support them. The missionary Boards, as the Church's agents, appeal to the honor and honesty of her members for the fulfilment of established obligations.

This is the motive which the Board is obliged to make prominent. How do the clergy answer this call? By stating the naked facts to their people, and opening their own hands to be filled with willing and abundant assistance? This would be the case, if the hearts of Christians were in the work of missions. Instead of this, however, they are driven to the disgraceful and suicidal necessity of making, what are called "*stirring appeals*," to the simple emotions and sympathies of humanity. They tell a glowing and thrilling story; they grow eloquent in painting the condition of a Church without missions; they paint it in all its true blackness; and they then make their congregations feel that all this will be reality with them, unless they come forward now and sustain a sinking cause.

I said that this course of proceeding is suicidal. I prove it by a simple reference to a universal law of nature—the antagonistic law—stimulants, as a last resort, are sometimes thought positively necessary. The human character and mind, as well as the human body, in some extreme dangers, may need the operation of powerful influences. But they need them only when endangered or diseased, and even then it is a serious question, whether their ultimate injury does not more than counterbalance their present good. Nature yields at first, to an attack which is too powerful for her, but when the primary effects are passed, the antagonistic law operates, and the patient generally becomes much worse than before. To be influenced again, a more powerful stimulant still must be applied, until at last nothing can be found strong enough, and the man dies. The course of proceeding in missionary matters, has been and is pursued, precisely upon this plan of stimulants; and the same results are discoverable here that are discoverable in every other application of this universal law. Appeals to the emotions, instead of motives addressed to the principles, have been succeeded by appeals stronger and yet stronger. In every interval, succeeding each appeal, the natural action of Christian principles has grown weaker and weaker, embarrassments have grown greater, and the next appeal is, per force, more stirring.

Hence I say, that present proceedings are suicidal; and it needs no prophet's ken to see, that the result (far or near, as it may prove) will be a result of failure. The Church will not long answer to pressing calls. Incentives, such as are now brought forward, are not enough. They excite only the emotions—they stir not the depths of principle. If we look for a steady supply, we must have steady motives.

Now, why is all this? Why are we driven to this necessity of appeals? Is it because we have no missionaries to send? Is it because men are not to be found in the Church of our day and land, who are willing to go forth, under the protecting power of the Church, on the errand of the Lord? Experience shows that this is not true. Men have offered, and are continually offering themselves, for the work of missions. But unless I mistake, they will be less numerous hereafter, unless some radical change occurs, either in missionary plans, or in the missionary spirit of the Church. What assurance has a Christian minister, who now offers himself to go abroad, that he shall be sustained? Nay, does not the recent information with regard to the debt, especially of the Foreign Board, give him every reason to fear that he himself will be recalled ere he has half commenced his operations; and if perchance not this, does it not amount to a moral certainty that he will be left to labor almost alone, because the Board will be too poor to send him assistants; and if any advantages should offer themselves to him, he will be unable to improve them, for the same reason?

The want of men, to do the missionary work of the Church, is not a cause of the deterioration of missionary spirit, but it must necessarily be an effect.

What, then, is the cause? Is it an absence of the spirit of liberality and disinterestedness in the present generation of Christians? There is no evidence of this. Indeed, there is every evidence to the contrary. The spirit of the age is a spirit of liberality. Men give their money like water for works of improvement, taste, and matters of enlarged benevolence. Men of our age are not niggards of their gold. They love to make it; but they love to spend it too. Neither are they niggards of their time and assistance. Deeds of benevolence are done with readiness; and religion at home is liberally sustained. Faithful ministers are seldom left to want, when their congregations are able to support them.

The cause is not the want of zeal, or the want of means; it is the want of interest. This want of interest must continue under the present condition of things. There are no sufficient causes at work to modify it seriously. In all human probability it will continue, and grow worse.

In some following articles, I will endeavor to point out sufficient cause for this want of interest. I will endeavor to point it out, by showing that modern missions are inadequate, and that their results show them to be failures. F.

For the Churchman.

"A REMARKABLE CONSPIRACY AGAINST RELIGIOUS LIBERTY."

This is the ominous title of an article, first published, we believe, in the *Lutheran Observer*, which has gone the rounds of the *religious* press, and which to the sagacious editor of the Louisville "Banner" was so startling that he well nigh forgot the scriptural maxim, that "no prophecy of Scripture is of any private interpretation." The development here spoken of, he says, "looks so much like the Union of Gog and Magog, that we almost lose sight of prophetical chronology, while we contemplate the strong resemblance in these movements to the fulfilment of that prophecy." "The rights of conscience, (we are told,) are invaded in Prussia—the strong hold of Protestantism in Continental Europe. The king, who has been regarded as the head of the Protestant cause, has made himself Royal Bishop, and imposed a creed by authority upon his subjects.." "The invaluable labors of Luther and Calvin, two of the noblest spirits that ever visited our world, are devoted to destruction." "It is remarkable that while the king is thus *forcing* his Protestant subjects to adopt his creed, he is very tolerant to Roman Catholics." Nay, he "assists at high mass at the Cathedral [in Cologne] to the lively joy of a crowded Roman Catholic congregation." "But the most important part of this drama remains to be noticed. The king does not confine his efforts at reformation to his own dominions, or to Germany. Far from it." "He is bent on consolidating the Church of England on the one hand, and the Church of Rome on the other. We are told that the late king's plans have met with distinguished advocates in England; the late Dr. Arnold and the present Regius Professor of Divinity in Oxford being among the number; the present king has followed up the plan of his predecessor, by an application to the Church of England to consecrate bishops for the new religion which has been made for his people." "In view of the extensive subversion of the rights of Christian freemen contemplated, the British Chronicle remarks: 'We feel satisfied that the talk about a union is merely a covered way of getting the Protestants to walk through *Puseyism*, to the dark region of Popery.'" "It is treason to the British Constitution which is proposed. And do the Puseyites and the half-Romans really think that the arms of the people of England are all unstrung? Do they believe that there are no descendants, in the land, of Cranmer, Latimer, and Ridley; none in Scotland, of Knox and Melville, of Guthrie and Cameron? Has history been recorded in vain? Do they not know that multitudes of pious men—both clergy and laity, within the Church of England; that all the Presbyterians, Methodists, Independents and Baptists in the three kingdoms, would repudiate the unhallowed union, and would shed the last drop of blood in defending the right of 'private judgment?' Do they not know that the moment any such attempt is made, it not only commits the ministers, but the sovereign—that the defence and maintenance of the Protestant religion is the charter by which the present gracious and popular queen holds her power?" "And let not the United States lay the flattering unction to their soul, in supposing they will escape. Next to Britain, the Roman Catholic superstition is exerting its powers most in this country, and not without success; *and it is strongly assisted by the political power so profusely bestowed on the many thousands of the most ignorant and bigoted of that persuasion.*"

Such, then, Mr. Editor, according to the Lutheran Observer, is the wide-spread conspiracy against religious freedom; and such, according to the Baptist Banner, is the predicted union between Gog and Magog.

But besides all this, we have astounding intelligence from the Western Christian Advocate, the organ of the Methodists at Cincinnati, and the Wabash Express, a politico-religious paper edited by a Methodist at Terre Haute, in Indiana. A writer in the Advocate, (January 20,) assures us, that "lately the Pope's emissaries [in the United States] have received the aid of a powerful ally in the Puseyite party, which has sprung up here. *This party comprises a considerable portion of the Protestant Episcopal Church, headed by several of their most distinguished bishops.* There is soon to be in these United States a vigorous and closely-contested battle, between the friends and allies of the Pope of Rome, and the friends of civil and religious liberty." The editor of the Wabash Express, who desires to be thought a gentleman in his manners, while he is independent in the expression of his views, charges the Bishop of New Jersey and the Episcopal minister at Terre Haute with being *Tories*, and describes the latter as "an emissary of the English Establishment." "We conduct a free press," (he modestly observes,) "we conduct a free press in every sense of the term, and neither the threats of political or religious bigots shall swerve us from the path of duty;" not being "guided by a sectarian zeal for churches, nor for their *pretensions* to apostolic succession."

The intelligence contained in these extracts, Mr. Editor, has led, as you may suppose, to much excogitation on my part. My former articles have shown that religious liberty was, (if not uppermost,) pretty high up in my thoughts, and it has now, if I may so express myself, reached the summit level. Believing, then, that I am not altogether unqualified for discoursing on the subject, I take the "liberty" of suggesting that the writers just quoted have committed several serious mistakes.

I. The editor of the Baptist Banner has committed a mistake in quoting with approbation an article which supposes that multitudes of pious men belonging to the Church of England, and that all the Presbyterians, Methodists, and Independents in the three kingdoms, would with the Baptists repudiate the unhallowed union with Rome. The number of the Banner which contains the article, contains another, in which in the true Baptist style, it is asserted that "there is one place where Presbyterians, Methodists, and Episcopalians are *not* found, *i. e.*, in the Bible;" "and there is a place where the above named sects *may* be found, *i. e.*, close upon the outskirts of '*Mystery-Babylon*.'" The corollary is inevitable. (*See Banner of December* 22, 1842.)

II. There is certainly some mistake in the supposition that the conspiracy in question has for its object the dissolution of the British Con stitution ; that *treason* to the English government is the one great thing proposed. If the "talk about union" be "merely a covered way of getting Protestants to walk through Puseyism to the dark region of Popery," and if the Puseyite party be composed in part of a "considerable portion of the Protestant Episcopal Church" in the United States, "headed by several of their most distinguished bishops ;" if moreover the Bishop of New Jersey and the Episcopal minister at Terre Haute be upholders of the "apostolic succession," which is one of the distinguished features of the (so called) Puseyite system ; then the last named personages, in connexion with a considerable portion of the American Episcopal Church, must be involved in the conspiracy. But these personages, it is said, are Tories, in the English sense of the term—and one of them is an emissary of the English establishment. Is it not, therefore, Mr. Editor, drawing too largely on the credulity of the "religious world," to ask them to believe that Tories, whose very existence depends on the preservation of the British Constitution, and one of whom, if he be an emissary of the English Establishment, must be willing to be set down as a traitor to his own country, that *they* have conspired with a considerable portion of Protestant Episcopalians in the United States, not excluding their most distinguished bishops, to break up the foundations of the English government, and all for the purpose of inducing Protestants to walk through Puseyism to the dark region of Popery? Really, Sir, there must be a mistake here.

III. There is probably a mistake in the supposition that the conspiracy in question (if it really exist) is likely to be assisted by the political power of our country. The editor of the Wabash Express, although favored with a share of government patronage, "conducts a free press in every sense of the term," and although a foreigner by birth, is pre-eminently patriotic. (See his remarks on LESTER's late book, February 1, and March 1.) If he imagined that political power had been "profusely bestowed on . . . thousands of the most ignorant and bigoted of" the Romish "persuasion," would he not at once have abandoned the present administration, and become either Whig or Democrat?

IV. The greatest mistake committed in "getting up" this scheme of a conspiracy, consists in placing the King of Prussia at the head of it. *For,*

1. If my information is correct, Dr. Pusey and his compeers at Oxford have been charged with sinister designs in *opposing* the measures projected, under the auspices of the King of Prussia, who is not an Episcopalian, to establish an English Bishopric at Jerusalem.

2. The writer in the Methodist Advocate above quoted, knows as much, it may fairly be presumed, about religion in Germany, as do the editors of the Lutheran Observer and the Baptist Banner. And *he* tells us, that the "Pope feels very uncomfortable in the Vatican just now ;" "a very important question [therefore] now arises ; to what place will the seat of this spiritual despotism be transferred ? *Of the Germanic states the Pope can have no hope.* For the last three centuries Protestantism and Rationalism have so possessed the minds of the people, *that they cannot now be made the slaves of his Holiness.*"*

3. The editor of the NEW YORK OBSERVER stands deservedly high in the ranks of the Anti-Puseyites. Whenever he indites an article entitled "The Progress of Puseyism," or "The Progress of Popery," something is recorded which is worthy of a place among the memorabilia of the age. And on the other hand, to be pronounced "Evangelical" by him, is a sure passport to the favor of the aboriginal Protestant. And what does he testify respecting the great head of the "conspiracy," the King of Prussia? His paper of January 28, 1843, shall inform us: "The present King of Prussia seems to be not merely a king, but also a man, a scholar, and a Christian." "During the life time of his father" "he was . . . known to cherish deep religious feelings; and gave evidence, as many good men believe, of decided piety. In the selection of his military family, he gathered around him evangelical men to such an extent as to excite jealousy," &c. "The career of the sovereign thus far has not disappointed the hopes entertained respecting the crown prince." "He has shown himself the zealous friend and protector of religion, good morals, and liberty of conscience ; he has drawn around him from every quarter men of talents and men of piety ; and while he devotes himself unceasingly to the furtherance of the political and social good of the nation, he evinces too his strong and ruling desire, that they may be a religious and happy people, whose God is the Lord." "Professor Hœvernik, the able and orthodox commentator on the book of Daniel, who was for a time connected with the Theological Seminary at Geneva, ... was invited by the Prussian government to a Professorship of Theology at Koenigsburg." Against this appointment the Rationalists and Pantheists remonstrated, and sent a deputation to the king to complain of it. In his reply, the king said in person : "You complain . . . that Professor Hœvernik is *too much* devoted to the evangelical faith. I must however say to you, that *I too am wholly devoted* to the same faith. I have run the rounds of many errors in this life, and yet have come back again to this faith. I feel myself happy in it, and *I glory in it.* And so long as this hand holds the helm of government, *so long will it be my care to protect this faith with my whole might.*"

Your readers, Mr. Editor, will now agree with me, that in framing their indictment our accusers have made several mistakes which in justice to themselves ought to lead to a *nolle prosequi* ; that the whole account of the conspiracy, indeed, may be classed with the following *items* which I gather from the New York Observer of January 21, the writer of the letter containing them being desirous, it will be perceived, of illustrating the progress of knowledge in Germany :

"The Germans (it was observed) are already predominant there, (in America,) since one of the latest Presidents, Van Buren, was born in Germany ;"

"In a very popular history of a German emigrant to the United States, it is stated that all the corn near St. Louis was plundered by an army of monkeys,† who marched to the fields with all the precision of a German regiment."

First of April. MELANCTHON.

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* A very edifying syllogism may be constructed out of two sentences contained in the articles in the Methodist Advocate and Baptist Banner—both western oracles :

Major ; Civilization has been travelling westward,—until it has left the Pope comparatively upon the outskirts of creation. (*Advocate.*)

Minor ; There is a place where Presbyterians, Methodists and Episcopalians may be found, viz., upon the outskirts of Mystery-Babylon, *alias*, Rome. (*Banner.*)

Ergo ; Civilization, (which is identified with more than thirty sects of Immersionists having little harmony with each other,) has been travelling westward, until it has left Presbyterians, Methodists, and Episcopalians, (where it will be not a little difficult for them to find themselves, either separate or amalgamated, to wit,) upon the very outskirts of the comparative outskirts of creation.

By what authority, let me ask, did the Princeton Reviewers, who are backed by the New York Observer, (February 5, 1842,) assert that "if you wish to place religionists of any sect beyond the reach of ridicule or reason, you must begin by making them as unreasonable and ridiculous as possible, and then they are *forever proof against both wit and wisdom?*"

† *Quere* ; Might not the emigrant have heard either in Cincinnati or Louisville that the Puseyites had all become *monks*, and might he not have mistaken the orthography or pronunciation of the word ? Some Western editor who believed in the "conspiracy," might have told him that the Puseyites in Prussian order were seeking spiritual food among the Jesuits at St. Louis, and thus uniting Gog with Magog.

For the Churchman.

MINISTERIAL EDUCATION,

AS PROVIDED FOR UNDER CANON XV.

NO. II.

Perpetual Scholarships attached to Parish Churches.

This is the second great feature of the Scholarship Plan now before the diocese. It is provided for in the fourth section, and is as follows :

'Of the parochial collections or contributions of the diocese, one half thereof, if desired by the parish, to be annually funded by the Society, and placed to the credit of the contributing church, towards the foundation of a Perpetual Scholarship, to be known forever, when completed, under the name of said church, and the presentation to be vested in its rector or corporation, subject as above to the rules and regulations of the Society. Such accumulation to be without interest until the requisite amouut is made up. The class of Scholarship selected to be, until its completion, subject to the choice of the contributing churches."

The operation of this provision is clear. Its application rests with the contributing church. The question of endowment is with them.—If they do not act in it, their collection will go to the disposable fund. Such action of the church should also be a 'corporate' one—not by mere request of the rector in remitting the collection, but by solemn vote of the vestry—a certified copy of which remitted to the Society will become its basis of action—filed among its papers—and an account opened (without interest) with the contributing church—and the condition of such Scholarship annually reported to the Convention under its appropriate name. For the further satisfaction of contributing churches, it may be added, that such amounts will not merely stand as a matter of account to the credit of such Scholarship, but be actually invested by the treasurer as a permanent fund, and its securities annually reported to the Convention as held in trust by the Society, the Church's canonical agent. Two cases exist in which this privilege will probably be waived, at least for a time.

First—that of small contributors, such as most of our country churches are and for years must be, to whom the benefit of such accumulation may appear too remote to be valuable ; and secondly, of some few larger churches who may prefer on principle their contributions to go at once into annual expenditure.

To each of these the undersigned would respectfully suggest some appropriate considerations.

First, even the feeblest church may do well to consider that such accumulation standing in the name of the church is something gained, and nothing lost to it; that under God's blessing, its weakness may be turned into strength sooner than it now looks for ; that at any rate, the fact of an existing interest cannot but operate as an inducement to larger contributions generally, or it may be to a completion of the endowment on the part of wealthy and zealous individuals. Such considerations are entitled to at least some weight.

To the larger churches, again, declining on principle, it is recommended to bear in mind, that any diocesan system in aid of education, to be operative, must be solid and permanent—and that one great object of the present plan is, to give to it that character, and to place its future operations above those ruinous fluctuations which await all charities wholly dependent on casual supply, and which have actually so often brought disgrace and ruin upon the best of causes in our Church. As the bane of our age and country, it belongs to the Church to take the lead in correcting this evil, by the power of its example and within its own sphere of action. Under these stringent considerations, would the Society now plead earnestly even against its own interests, and urge the general endowment of Perpetual Scholarships by the contributing churches.

Among the leading benefits that cannot but follow to the diocese from this feature of the plan, may be enumerated the following :

1. *Identifying the interests of Ministerial Education with the interests and feelings of the Diocese at large.*

Hitherto these interests have been locked up in the Society administering these funds, and the churches of the diocese gave (when they did give) their contributions with little knowledge, and apparently with as little interest about the whole matter. This was unquestionably one of the crying evils of the old system, but this at least will now be corrected. Each church will have an open and permanent stake in the educational funds of the diocese, and one half of each annual contribution will go to increase it. On the principles of our nature, this cannot be without its influence; the cause will and must be felt as their own ; ministerial education will thus become what it ought to be, a diocesan interest—a parochial interest—an interest that will come home to the Church and Churchmen of every village throughout the diocese, and make them feel that *they*, and not the Education Society, are the interested party. This then will put the charity and its interests where all Church charities and their interests should be put, in the hands of the Church at large—the Church as a body, in contradistinction to the agent it employs. Thus placed, the cause will be in right hands, and, under God's blessing, will no doubt flourish accordingly.

2. *It will lead to the establishment of the higher Classical Schools in connexion with Parishes, and under the control of their respective Rectors.*

This will be an inestimable boon both to the Church and to society. These will arise naturally in all the larger parishes, as parts of the general system of Church education, partaking of its patronage, and constituting the *first step* in its ascending scale. Here will candidates be first trained, under the careful supervision of their own rectors ; and here those first prizes gained in Scholarships, entitling them to nomination to a College Scholarship—and so on. And to such schools, satisfactorily organized, does the Society now stand ready to attach its Academic prizes and privileges.

Slowly it may be—gradually no doubt it must be—that such fruit will mature from the Plan ; but eventually, without doubt, under its operation, will arise these only safe, solid, and Christian seminaries in our diocese. In coming years, under this Plan, they will abound, and be then regarded as among its chief benefits—entitling it to the gratitude of Churchmen, and marking it an era in the Church's history—Diocesan Education first put on right principles—SYSTEMATIC, CHRISTIAN, and CHURCHMANLIKE.

3. *The ultimate result of the Plan.*

No parish in the diocese without its organized parochial school ; no school without its perpetual Scholarship ; no Scholarship without its openly tried and worthy scholar ; and no youthful scholar in any part of the diocese, however poor or destitute of friends, but seeing before him, through these open prizes, the path of advancement up to the very portals of the Church he loves, provided he can but make good his superior claims, step by step, in open competition.

Now if in derogation of such glowing picture, it be objected, that it is a far distant one,—the Churchman's answer is, "Nothing is far distant in the policy of the Church that is progressive and certain." As the Church has no limited duration, so neither is the question of time to determine her course. All that is needed for the Church's decision is, that her plans be true in principle, and that they work forward on the great moving springs of our nature. All the rest she leaves in confidence to God's blessing, who demands from man the use of means, but not the result of them. Time, therefore, is not an element in this question, but even were it, in this too may the objector be at fault. *He* goes on calculations of the past ; *we* ask him, can he foretel the changes of the future ? *He* estimates the sources of contribution now open ; *we* demand, does he know how many hearts God may open to be fresh sources, to-morrow, of gifts to be laid on Christ's altar ? If man know not these things, then let us be content, as Churchmen, to take the right course—work for it earnestly—pray for it fervently—and then believe, without doubt or distrust, that God, in his own good time, will bless it with all needful increase.

J. M'VICKAR, Superintendent.

Col. Coll., 4th April, 1843.

To the Editor of the Churchman.

GAMBIER, March 29, 1843.

Rev. and Dear Sir,

I have just seen the communication from Bishop Chase, in your paper for March 18th. I am surprised, truly. Let me notice some of the contents. I will do it as briefly and *quietly* as I can.

As to the Bishop's opinion concerning the right to sell any portion of the land, now possessed by the Corporation of the Theological Seminary of Ohio, I have only to say, that I have found no lawyer to agree with him. May the liberality of our brethren save us from the necessity of settling such a question, or our creditors from cutting the knot !

The Bishop's communication to you contains the following passage : "So bright a jewel in the crown with which God was pleased to bless the endeavors of his unworthy servant, in the spread of the Gospel, in primitive truth and order, west of the Alleghany mountains, will not be suffered to be torn away," &c.

I notice this passage only by the way. Does Bishop Chase really wish it to be understood, from those words, that whatever this institution has done during its whole existence, the eleven years since he left it included ; and whatever ability and preparation it has now for further usefulness, is to be accounted, under the divine blessing, to his efforts ? I trust there is nobody here who desires any praise for what has been done here since Bishop Chase resigned, or would diminish, in the least, the credit due to him for what was done before. But so common are such strains as the above, as if really the present incumbents had only entered on what another left, that while I have borne them patiently and silently hitherto, there may appear, some time or other, a *needs be* that the truth of the matter should be made known.

The Bishop further says : "But to be successful in any endeavors to retain it, (the land,) by paying off so large a debt, it is obvious that our first step should be taken from *righteous grounds*, free from all mistakes or misstatements calculated either to injure the innocent or screen the culpable. Something of this nature is conceived to exist in the following sentence of Bishop M'Ilvaine's address to the extra Convention of Ohio."

What Bishop Chase means to insinuate, in this passage, the reader will perhaps understand. To me, it is very plain that he intends to give the impression that some person or persons (it must be myself or the trustees of the institution, or both) are "*culpable*" because of the present debt ; and moreover that, in my address, there is "something" intended to "*screen*" them ; and further, that in the way by which I am now seeking to relieve the present embarrassment, there is something of *unrighteous grounds.*

I merely point out these things, to show that *I understand them.* I have nothing more to say about them. If it were not for what follows, I should not notice the article in any part.

The Bishop proceeds to quote the sentence in which something of the nature thus glanced at is conceived to exist. It is as follows :

"But for the interest upon an *average* debt of $20,000, during the eleven years, amounting to $15,000, the corporation would have had," &c. On this he remarks as follows:

"The debt he (Bp. C.) then left, was, as stated in the above extract, $20,000

"The interest accruing to this time, 15,000

"Total, $35,000

"All the fault of Bishop Chase ! Alas ! who can stand if such mistakes as these are to be relied on ?"

Pardon me. It is my place to say *alas.* I suppose the reader will agree with me that there is no avoiding the belief, (I wish there were,) that Bishop Chase gives the above representation of the debt and its component parts as *mine*, as *taken from my address*, and wishes it to be understood that I *have laid it all to his fault.* I will try to take this and whatever else may come from the same quarter in a right spirit. In replying to this, and to any further communication from Bishop C., I intend to go no further than I shall be driven. But to allow such representations to stand uncontradicted would be wrong.

Now I have said no such thing. The quotation from me is correct ; the remarks professedly exhibiting my mode of stating the present debt have no justification. The passage quoted *has no allusion to any debt left by Bishop Chase.* It occurs in the address before such a debt has been mentioned. That which it does speak of is called "an *average* debt of $20,000," that is, *the average of the indebtedness during eleven years last past.* Now, how the *fixed* debt of $20,000, which Bishop Chase left, and which is acknowledged in the address to have been reduced afterwards by large sums, could be understood under the name of an *average* debt on which interest has been paid to this time, I cannot explain. How Bishop Chase, with the plain statements of my address before him in which I expressly exclude the debt which he left, from entering, with its interest, into the present debt further than *one third*, can represent me as making it account for the *whole*, even to five thousand more, I cannot explain. But I will try to take it quietly and be content with stating what I really have said.

I have not said the present debt is $35,000, nor that its two component parts are *the principal and interest* of that which was due when Bishop Chase resigned, as he would make me appear to have said. I have said as plainly as words and figures can say,

1st. That when he resigned, there was due (not that he owed or had made) "a gross debt of more than $20,000."

2d. That this should form an item in the present debt to the amount of *ten thousand dollars.*

All the remainder I have accounted for on grounds wholly unconnected with Bishop Chase and all he did and left. And yet he would have it appear that I have laid it all to him : "*All the fault of Bishop Chase.*" There is not a word or hint in any thing I have said in the document referred to, in any degree reflecting on Bishop Chase. Nor was there a word of that kind in the Convention. I took special pains in my address, and in the subsequent debate, to be as delicate towards him as possible. I was not unaware of what would be said, if it could be. The truth is, I know not that any fault is attributable to any body. Bishop Chase *did all he could*, and when he resigned the institution was in debt. The present Trustees, (for I have no such *personal* connection with the receipts and expenditures and works as he took, an agent having that charge since he left,) the Trustees *have done their best since ;* and the debt has increased. I know not that such an event is so uncommon that, as a matter of course, its statement is the imputation of blame.

It is a little singular, that the bishop's manuscript letter to me, mentioned in his article in the Churchman, and in which he goes at length, by accompanying documents, into the statement of his complaints, contains no such representations as that above. In that communication, he correctly states that I limit the amount to which the debt left by him should form part of the present debt to $10,000. Now, however, he makes out that I would have it appear as if the whole present debt and more, even $35,000, were composed of the principal and interest of what he left. This difference between the private letter to me, and the public letter to the press, is curious.

Illness has prevented my answering that private letter as soon as was desirable. A day or two since, I sent to the Episcopal Recorder, in which my address was copied, a communication in which I have sincerely and as respectfully as I could, done all in my power to set Bishop Chase's mind at ease, and to convince him that he is *not an injured man*, consistently with what no one who knows the state of the case can deny, viz., *the substantial correctness of my statements.* Any other correctness it was expressly declared in my address was not pretended to. To that paper, I beg to refer for further explanation. The reader will see there that I could not have said less about the state of affairs when Bishop Chase resigned, or mention his name with less appearance of evil. He will see, also, that there have been times when Bishop Chase was quite willing to represent the embarrassments of the institution while he was connected with it, *in vastly stronger* language than I have used. He will also see that there is no *unrighteousness in the grounds taken*, or effort to "*screen the guilty.*"

Yours very truly,

C. P. McILVAINE.

For the Churchman.

GOOD FRIDAY.

Mr. Editor,—A constant reader of your excellent and useful paper, asks the favor of a place in your columns for the following passage from the Rev. Mr. Kip's admirable work on "The Lenten Fast," a work which ought to be a choice devotional companion for every Christian. In the part of it which he especially devotes to "Good Friday," are the following remarks respecting its proper observance, which I hope your readers will ponder well.

"Is it strange then, that the members of the early Church with awed and chastened spirits kept this holy day, and felt that deep indeed should be their self-abasement at this season of their Lord's mysterious agonies ? They considered it as invested with a peculiar solemnity, and even those who might have been negligent during the rest of Lent, religiously observed this day as the one on which the Bridegroom was taken from them. And in the same spirit should we act now. 'On this day,' says Bishop Hobart, 'all the pursuits of business should be suspended ; the service of the Church devoutly attended ; and the intervals of public worship devoted to holy meditation on the sufferings of Christ, and to other pious exercises. By abstinence, self-denial, and humiliation, we should seek to testify our sympathy in the sufferings of our Lord, and our lively sorrow for our sins which occasioned His sufferings. There can be no greater evidence of insensibility and ingratitude, than to spend the day sacred to the sufferings of Christ, in the usual pursuits of business or pleasure.'

"Is he then keeping it as he should, who perhaps only escapes from his usual occupation in the court-room or the counting house, for a single hour to attend the services of the Church ? Are his thoughts in a proper state for commemorating his Lord's passion, when he passes at once to the sanctuary from the noise and turmoil of business, with all its restless and disquieting cares about him ? And has he profited as he should by these holy services, when he hurries back at once to the anxieties of this working world ? No—let the merchant desert for the day, the mart of business—let the professional man close his office—and the world will begin to believe, that this is a season holy to the Lord. Then the words of our Liturgy will come home to them with power, and sink into their hearts, and they will realize more deeply the mighty debt they owe to Him who died for them.

"And how beautifully appropriate are all the services which the Church has prescribed for this solemn season ! The Psalms for the day, composed by David in times of sorrow and distress, have always been considered as having a still higher reference to the sufferings and death of Christ. The first lesson for the morning, (Gen. xxii.) by narrating the intended sacrifice of Isaac on Mount Moriah, points with the voice of prophecy to the coming agonies of the Son of God, which ages after were to be endured upon the same spot ; while the second lesson, (John xviii.) brings a portion of our Lord's sufferings before us, in the simple yet touching record of the beloved disciple, who was himself a witness. The first lesson for the evening, (Isaiah lii. ver. 13, and chap. liii.) contains the most minute and striking prophecy of the passion of our Lord, which is to be found in the whole range of the predictions in the Old Testament, while the second lesson, (Phil. ii.) contrasts the humiliation of Christ with his pre-existent dignity, and from this example inculcates the virtues of unity and humbleness of mind. Such are the truths which are now brought before us, and remembering the inestimable benefits which we have obtained by this one great sacrifice of our Lord, we cannot but feel that this fast is appropriately named Good Friday. The recollections which gather around it may be those of sorrow, yet mingled with them is the loftiest triumph, for at this period it was that man's great redemption was wrought out."

To the above admirable remarks, Mr. Editor, which every good Christian ought to lay seriously to heart, I beg leave to add the expression of the hope that their principles and spirit will also be applied to the department of domestic labor. It is to be hoped that there are few of our families who do not, at least in some degree, make the proper abatement, on Good Friday, in providing for the meals of the day. Propriety, also, certainly dictates,—and sound Christian feeling gives its full sanction,—that the holiness of the day be recognized in the domestic arrangements generally, and that nothing be allowed to be done in the household which could not properly be done on the Lord's day.

The same remark applies to every species of mechanical and agricultural labor under the authority and control of members of the Church.

I am aware that all this will find powerful opposition from *the world*, aided by the unhallowed prejudices and spirit of dissent. I hope, however, that the subject will arrest the attention of devout Christians, who may heretofore have not thought of it with sufficient seriousness, and that this year may add number and strength to the proofs, of late much increasing around us, of holy conformity to the Church's wise, good, and scriptural method of training her children in the knowledge and service of her Divine Lord, and bringing them up in that nurture and admonition which will secure to them, through Christ's merits, His sanctifying grace here, and His everlasting salvation hereafter.

N. Z. N.

For the Churchman.

CHINESE MISSIONARIES.

Mr. Editor,—From the last Missionary ——, I learn that *our* missionary, Dr. Boone, was residing in one of the newly conquered cities, under the protection of the British authorities, with the Rev. Mr. Abeel, a missionary from the Dutch Church, in a house taken from a family who had fled in terror. A large extract is given from *Mr. Abeel's* journal. I see by the last newspapers that the American missionaries have issued a sort of circular, notifying the Chinese of their desire to *purchase teas of various kinds, and promising a regular market, if they can be supplied.* Has our Foreign Secretary received any information on this subject, or is the report a slander on our missionaries ?

Q.

For the Churchman.

The Book of Common Prayer, according to the use of the Church of England, contains the Psalter, or Psalms of David, "pointed as they are to be *sung* or said in churches," and the Creeds, Litany, &c., are likewise, by the rubric, to be *sung* or said.

Amongst the alterations and amendments wisely established by the Church in this country—and for the opportunity to introduce which the Convention, in their Preface to the Prayer-book, express their gratitude to God—was this very one of ordering the Psalter to be "*read,*" not "*sung ;*" and in conformity with this alteration, the pointing was also changed. That the "Jubilatee" and "Benedictus" are occasionally chanted, is, in my opinion, an evidence both of disobedience and of a corrupt taste. At any rate, the rubric directs them to be "*read,*"—as it seems to me, with significance and propriety ; and unless "Philiturgus" is prepared to prove that two wrongs make a right, the fact which he adduces of the chanting of these two hymns will not avail him.

In the Office for the Holy Communion, the minister is directed to rehearse distinctly the Ten Commandments, and the people are ordered humbly "to ask of God mercy for their transgressions for the time past, and grace to keep his laws for the time to come." Now, Sir, who but a "*fanatico per musica*" would think of setting to music this solemn deprecation of God's wrath, in order that congregations might listen to its effect in the dulcet strains of hired musicians, in place of repeating it each one for himself, humbly prostrate at the footstool of the Almighty, in conformity with the requirement of the Church ? A. W. B.

New York, 3d April, 1843.

For the Churchman.

Mr. Editor,—Can you inform me whether it is the practice of the Romanists to always rebaptize persons received into their communion, who have had Protestant baptism ? I have met with, at least, one case, where they repeated a baptism of our own Church ; and the reason assigned was, that our clergy were careless in the administration of that sacrament. And the explanation is this : The outward part of a sacrament is words and an element ; and unless the two are used *coincidently*, the sacrament is imperfect, and a nullity. They say our clergy repeat the words *first*, and use the water *afterwards* in baptism. Is this a fact ? If so, it were better to baptize, as I have just learned Bishop Elliot has done in Georgia. The Bishop had ten adults to baptize ; the Rev. Mr. Goodwin of Flushing held a silver basin for him, as he approached each candidate, and he poured water from a silver cup ; pouring three times on each person, as he repeated each name in the Holy Trinity. The scene must have been peculiarly impressive ; and to such baptisms, not even Romanists could object, unless on the ground of their administration by a heretic. But if that is the basis of their decision, what will they say to the views of Stephen, Bishop of Rome, in his controversy with St. Cyprian ?

Will you have the goodness to look into this subject, and let us hear from you in the columns of the Churchman ? If our baptisms are worthless because we are heretics, in the eye of the Roman bishop, that is a matter easily comprehended and disposed of. But if our baptisms are invalid, because of defective modes of administration, the idea will, I presume, be new to many of our clergy, and should be carefully understood.

I have some fears that the rubric of the Church, requiring *dipping* or *pouring*, is not attended to as it should be. I knew a member of our Church, in *advanced* life, once express astonishment at a clergyman's pouring water from the hollow of his hand upon an infant's head It was quite a new thing. "Indeed ?" said the Minister, "well, I know no way of being a Churchman, but by punctually conforming to the rubric. Please examine it." It was examined, and it was found he was right ; but amazement still continued, for the clergy that person had been accustomed to see baptize, just wetted the ends of their fingers and touched the child. Are such baptisms those which the Church would approve of ? And if we are careless about our rules in one respect, may we not be in another, and thus lay ourselves open, as it seems we do, to the suspicion of administering no baptism whatever ?

WESTCHESTER.

P. S. *Query.*—Should a minister ever begin to pour water on a candidate for baptism till *after* he has pronounced the candidate's Christian name ? Some begin to pour (if they pour at all) *as* they pronounce the candidate's name, and the pouring is done before the *first* name in the Trinity is reached. Would it not be better to do as Bishop Elliot did, and pour *three* times ? Or if not *three* times, (which some may think a departure from the usage of the Western Church, and a return to the customs of the Eastern Church,) to use a vessel which would enable one to continue pouring ?

For the Churchman.

Dear Sir,—I highly approve of the suggestion of your correspondent "Laicus," in the Churchman of the 18th inst., to publish that paper in quarto form. Among other things he very justly observes, "We laymen need light, and how shall we obtain it ? Where is the public theological library to which we can have access ? Alas, theological lore is as a sealed book to the laity, for long and heavy must be the purse that can procure it." Now it seems to me that the only effectual remedy for these difficulties is, to induce some of your city publishers to give us cheap editions of the standard works of the Church. See what the Harpers and others are doing in the way of cheap books ; a work called the Last of the Barons, on good paper and fair type, stitched and trimmed, and delivered three hundred miles from New-York for two shillings. The country is flooded with this and similar publications, at prices from six to 25 cents, and the most of them are the veriest trash that ever was published. Cannot something be done to counteract this ? The people must have books to read, and if you do not give them good ones at a cheap rate, they will read bad ones. Cannot some of your publishers be induced to go into the business ? it would be of incalculable benefit to the Church, and to the cause of religion and sound morals. The illustrated Prayer-book and other expensive works at three and five dollars, will do for the rich, and are very well for those who can afford to gratify their taste ; but we want cheap works for the people, so cheap that they may reach every log house beyond the mountain."

This would be one of the greatest engines for diffusing the distinctive principles of the Church among the people, that could be put into operation. Do, Mr. Editor, see if something cannot be done to set this agoing.

Yours, PHILO LAICUS.

Auburn, N. Y.

For the Churchman.

A CAVEAT.

Rev. and Dear Mr. Editor,—Let your friend and correspondent beware how he meddles with taking down the "Christmas Greens !" the good old parish clerks of England will all be about him if he does.

It is their usage, and that from time immemorial, or as long at least as "Christmas Greens" were ever put up in the Church, to take them down, as you properly observe, at the feast of the Purification, Feb. 2d, in every year.

I know not whether by purification they understood cleansing the church, which, in consequence of the quantity of greens put up at Christmas, by that time collects an immense deal of dirt, and needs cleaning out ; yet so they do ; the decorations of pine, fir, and box, are all removed, and the church is purified.

The festival of the Purification, I may also observe, is more generally called, in England, Candlemas, from the remark, it is said, made by the good old Simeon, when the infant Saviour was brought into the Temple by his parents, and in prophetic allusion to him he exclaimed "A LIGHT to lighten the Gentiles !" It is usual therefore at this time, to decorate the interior of houses with a great quantity of little candles, which are generally presented to the children by the tallow and wax chandlers, as gifts for their parents' yearly trading with them.

Further, the Sunday lessons used in the Anglican and American churches as not always the same, they are not the same at this season, if any will compare the two tables ; and, again, according to your friend's fancy, the greens would some years be taken down before the holydays are fairly over, namely, when Easter comes early. Now, the feast of the Purification being stated, the time of keeping up the "Christmas Greens" in all churches is known and understood to be the same, and is stated also. I am, Rev. and Dear Mr. Editor,

ANTI-INNOVATIONS.

For the Churchman.

TO THE REV. SAMUEL F. JARVIS, D.D., LL.D.

Rev. and Dear Sir,—Your favor of 28th ultimo, addressed to me through the Churchman, was not needed to satisfy me of the great value of the service you are rendering to the Church in your capacity as historiographer, and especially of the learned and able volume now ready for publication. I was gratified at the publicity given to the connection of my name with the proceedings of the House of Bishops in the last General Convention, extending to the work the approbation and sanction of that House, and its recommendation to public patronage. If I have failed in additional fitting manifestations of my sincere desire to promote that object, I beg that it may be laid to the account of the over-taxing of my time and attention by the labors and cares of office, of late not a little increased by peculiar causes of solicitude and perplexity.

I *do*, I assure you, most sincerely desire that the Church would efficiently manifest the sense it ought to entertain of the great importance of your devoted, able, and pious labors, and the just claim which you have upon it. And happy and proud indeed would I be, if my diocese would herein set the example which it can and ought to set. Nothing can be truer than the view you give of the sacred Christian duty of *spontaneous* contribution to the cause of Christ by the members of the Church. But alas ! the Church is in miserable bondage to the world ; and without the adoption of the world's ways, the children whom she has nourished and brought up will do little for her. The machinery of societies, boards, committees, agents, meetings, appeals, addresses, &c., &c., is necessary to wring from Christians a small part of what the love of Christ should be at all times a constraining motive for them to do with all their hearts and souls. And when it is thus wrung from them, the supposed good deed is blazoned as a proof of zeal, liberality, and devotion—of what is called *a good spirit.* These things ought not so to be. *But they are ;* and it requires no little faith to buoy us up with the hope, that the hardness and waywardness of the natural man will yet, in this important particular, yield to the converting and sanctifying influences of the grace of God.

The work, my dear Sir, which you now offer to the Church, is one which may well be expected to have, by God's blessing, a most happy influence in stemming the torrent of infidelity, repressing the bold and presumptuous pushes of unlearned and unstable men, and confirming the faith of the sincere and anxious Christian. It will, also, be a treat to all who are capable of enjoying learned and accurate investigation, and who desire to see subjects of high, holy, and momentous import, apparently abstruse, made intelligible, interesting, and edifying. I would that encouragement for its publication, in ample measure, could be a *spontaneous* offering. It might be hoped to be an acceptable sacrifice to the great and good King to whose cause your labors are so faithfully devoted, and would evince a wholesome influence of Christian principle and affection, and an attachment and devotion to the Church whence the best effects might be expected to flow. Most thankful would I be, were such a view of the subject manifested by the clergy and laity of my diocese.

Commending you to the blessings of the manifold grace of God, in your holy labors in His cause, I am,

Rev. and Dear Sir,
With great respect and regard,
Your old friend, and affectionate
brother in Christ,
BENJAMIN T. ONDERDONK,
Bishop of New York.

New York, April 5, 1843.

For the Churchman.

Mr. Editor,—Allow me to trouble you with a couple of extracts from the sermon preached at the opening of the last Convention of the Diocese of South Carolina :—

1. "*The prayers of the Church can never accomplish this result*," that is, "*make any impression upon the ranks of the enemy.*" In other words, we are to have no faith in the converting influences of the grace of God sought in prayer.

Is this infidel or Christian doctrine?

2. "*We are not sent to preach the Church.*" That is, we are not, in our preaching, to commend to the due regard of men "the pillar and ground of the truth."*

Is this evangelical, or tends it to the encouragement and increase of heresy? Is it the fulfilment of the solemnly assumed obligation, "to be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word?" Or is it an awful violation of that obligation, by casting discredit on the means which God himself has appointed for preserving among men the true profession, and sanctifying and saving influence of the blessed Gospel?

B. R. K.

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* 1 Timothy 3: 15.

THE CHURCHMAN.

SATURDAY, APRIL 8, 1843.

The editorial matter prepared for this paper is deferred to make room for the favors of our numerous correspondents.

Bishop Hopkins has published two discourses on the Second Advent of the Redeemer, with special reference to the year 1843. They are designed as an exposure of Mr. Miller's errors, which Bishop Hopkins very charitably imputes to ignorance; but which we feel no hesitation in ascribing, in a greater degree, to a worse cause.

Dr. Henshaw has published two lectures in answer to the inquiry, "What is the true construction of the terms priest, altar, and sacrifice, as used in the offices of the Church?" With an appendix, exhibiting the views of Calvin and the early Presbyterians, Wesley, Clarke, and others, upon the Apostolical succession.

The Rev. Dr. Huntington, rector of St. Stephen's Church, Middlebury, Vermont, has published a sermon on "The Divine Institution and Use of the Festival System of the Church."

An anonymous but very solid and well written pamphlet has been published at Providence, entitled "Episcopacy; Divine in its origin, and unbroken in its succession."

We commend the above pamphlets to the attention of our readers, though we have not yet been able to make room for all the extracts from them which we have marked for insertion in our columns.

The Rev. Edward Winthrop, M.A., minister of St. Paul's Church, Cincinnati, Ohio, has published a volume of nearly three hundred pages, entitled "Lectures on the Second Advent of Messiah, and other important subjects."

The Second Advent of our Lord, or His coming in glory to judge both the quick and the dead, is a fundamental article of the Christian faith, and a constant ground of comfort and support to the Christian life. But the notion of a Pre-millennial Advent, and of our Lord's personal reign on earth, which Mr. Winthrop strenuously advocates, is one which we regard as at best worthless, and often pernicious, from the manner of treating it. With this feeling, we are of course but little interested in Mr. Winthrop's performance.

Notices of other pamphlets and of several new books are crowded out.

TRINITY CHURCH.—We received lately from a friend in Boston, a copy of an article which appeared in the Boston Daily Advertiser and Patriot, criticising in a friendly tone Mr. Upjohn's designs, and on showing it to a friend were favored by him in return with the following communication :—

"*Dear Mr. Editor*,—A letter addressed to Mr. Upjohn, the architect of Trinity Church in this city, has recently appeared in the Boston Daily Advertiser and Patriot. It evinces such extensive knowledge of the subject of which it treats, and is written in so kind and gentlemanly a spirit, that I am anxious to have it extensively known in this community, and hope, therefore, you will be able to find space for it in your valuable journal. We all take a deep interest in the noble church edifice now erecting amongst us, and all judicious criticisms upon its design and execution will secure, I should presume, many attentive readers. The one now offered to your notice, appears to me eminently to deserve this character. It will be seen, that while the general design is fully approved of, certain exceptions are made to the proposed spire. These exceptions are justly taken, and I know that Mr. Upjohn would be the last man in this community to suggest a doubt of their being unfounded. On the contrary, I happen to know, from conversations I have often held with him, when he was first preparing his plans, that he fully assents to the architectural principle, (as what well-informed scholar in the architecture of the middle ages will not?) that the spire of a decorated church in the Gothic style should itself also be decorated. In fact, one of Mr. Upjohn's designs for the spire of Trinity Church has the very ornamental bands which are spoken of in the letter from Boston, as may be seen in the drawing now in the office of the architect. He has also often mentioned to me his earnest wish that the ridges could be crotchetted, as in "the exquisite spire of Lowth Church, in Lincolnshire." But the important consideration of the cost of this work comes in; and Mr. Upjohn has been of necessity under constant restraint in this respect. Knowing that the Committee of the Vestry entrusted with this important undertaking, were properly anxious, while securing an edifice worthy of the munificent corporation for which they were acting, at the same time to be governed by the most rigid economy, he could not propose such elaborate designs as his own taste would otherwise have suggested. But there is ample time to amend the error, (if it be one, and I do not dispute that it is one,) of which the letter to Mr. Upjohn complains; and for one, I hope that the spire will not be erected, until the returning prosperity of our city shall give such a value to the landed property of the Corporation of Trinity Church, now in a state of depression in common with all other landed property around it, as will authorize the committee to direct its construction, so as to make it congruous with the almost faultless proportions and decorations of the tower and body of the church.

J. M. W.

The third number of the *Illustrated* edition of the Book of Common Prayer is published. Its appearance is equal to that of the previous numbers.

Bishop Kemper, it is understood, is to be in New York on the 3d, 4th, and 5th of May. Communications for him may be left at the Missionary Rooms, No. 281 Broadway.

The Rev. Thomas P. Tyler, having resigned the charge of Grace Church, Canton, requests that his letters and papers may be sent to him at Brattleborough, Vermont.

SUNDAY SCHOOL ANNIVERSARY.

The Twenty-sixth Anniversary of the Sunday Schools of the Church in this city will be celebrated on *Thursday, April 27th.*

The Scholars of the several schools will sing the *Nineteenth Hymn.*—Tune, *Swanwick.*

COMMUNICATION.

The lectures of Mr. Hastings, whose advertisement will be found in another column, present an analysis of the poetry of the Old Testament Scriptures, with reference particularly to the mode in which it was sung in the ancient Hebrew worship. The ultimate object of these lectures is to bring about, if possible, the substitution in part, at least, of the proper version of the Psalms of David, and other inspired poetical compositions, in place of the metrical singing, now exclusively in use amongst the Congregationalists, to which body Mr. H. belongs; to make the Bible itself, in short, read in lessons by the clergyman, and recited in the antiphonal manner by the clergyman and the people, a much more prominent part of the public services of his communion. We, who know by experience the excellence of such a system, cannot but wish him God speed in the attempt to introduce so important an improvement. In Boston, where these lectures have been very favorably received, the views of their author have been to some extent carried into practice.

Whatever opinions Mr. Hastings' auditors may entertain of the feasibility of his scheme, we can at any rate promise them a rich intellectual and musical treat. The profound and elegant elucidations of the Hebrew poetry and music developed by such men as Lowth, Michælis, and Herder, and Gesenius, collected and popularised by a man of discernment and taste, and illustrated by the performances of an excellent choir, cannot fail to afford a very high species of gratification to all lovers of poetry and music.

C. W. H.

TO CORRESPONDENTS.

"G." is in type, but crowded out.
"H. M. P.," "P. T. B.," and "Latet," in our next

PRAYERS FOR THE HOLY WEEK.

I.

O Eternal Father, who didst send thine only Son into the world, to take upon him our nature, and by his sufferings and death to redeem the world, grant that the continual memory of his bitter passion and death upon the cross, may excite in us sincere contrition for our sins, which were the cause of his sufferings; and we humbly beseech thee, that, confessing and renouncing them, we may, through the merits of his most precious blood, receive forgiveness; and, following the blessed steps of his holy and suffering life, may finally be admitted to that glory which he had with thee before the foundation of the world, through the same, thy beloved Son, who liveth and reigneth with thee and the Holy Ghost, now and evermore. *Amen.*

II.

O Holy and immaculate Lamb of God, who by thy obedience unto death, even the death of the cross, hast made an atonement for the sins of the whole world; mercifully grant that by virtue of the same, we may be cleansed from our guilt, and by the power of thy grace, be crucified unto the world; and that thus, through thy mercy, we may be prepared for the inheritance which thou hast purchased for us. Grant this we beseech thee, O blessed Jesus, who having once suffered, dost now reign with the Father and the Holy Ghost in glory, world without end. *Amen.*

III.

O Lord Almighty, and ever merciful Father, who hast so exceedingly loved us, thy chosen children, as to give thine only and well-beloved Son, to suffer death upon the cross for our sins, so that all who believe in him might not perish but have life everlasting; we beseech thee for thy abundant mercy, and for the inestimable love which thou bearest to thy Son, to give us of thy grace, and to pour thy Holy Spirit into our hearts; that we may believe, and know perfectly, that thou only art our God and Father, and to us an Almighty helper, Deliverer and Saviour, from the powers of hell and the world, and from everlasting death, and that by thy Son, Jesus Christ, our Lord. *Amen.*

IV.

Lord Jesus Christ, Son of the living God, set thy holy passion and death between thy judgment and our souls, both now and at the hour of death; and moreover, vouchsafe unto the living, mercy and grace; to them who are about to depart, pardon and rest; to thy holy Church peace and concord, and to us sinners, life and joy everlasting; O holy and ever blessed Jesus, who art the Lamb slain from the foundation of the world. *Amen.*

V.

O Merciful Lord, who shall say at the dreadful hour of the last judgment, to all the workers of iniquity, depart from me, I never knew you; we beseech thee for the bitter passion which thou didst suffer in thy immaculate soul, for thy agony and bloody sweat, for thy shameful death upon the cross, let us hear the joyful sentence of thy mouth in that time of our redemption, saying, come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world, for the sake of thine infinite merits, thou only Saviour and Redeemer of our souls. *Amen.*

INTELLIGENCE.

From the Spirit of Missions.

The Rev. Dr. Dorr has been appointed preacher before the Board of Missions at Boston, June 21st—Rev. Mr. Trapier of Charleston, S. C. his substitute.

At the instance of the Mass. Board of Missions, and to carry out the plans of said Board, Benjamin Howard, Esq., their Treasurer, has been appointed Receiving Agent of the Domestic Committee at Boston, vice Frederick H. Stimpson, Esq., who retires, that the arrangement may go into effect.

Missionaries whose stations have been established for two years or more, are requested to state in their April Reports to their respective Bishops, how much has been done, (specifying the amount in each year,) by their people for their support, and how much has been paid by the congregation for the erection of their own church.—They are also requested to add to all future reports, information on these two points.

The semi-annual reports from the Missionaries to their respective Bishops, who have been furnished with blanks for them, became due on 1st of April. We may be pardoned in the expression of a hope that they will be filled up, and promptly transmitted. These form the basis of the annual returns from this office to the Board of Missions and Church at large, in June next.

With a view to uniformity and system, Missionaries not under the supervision of any Bishop, will please forward their reports henceforth to the President of their respective Standing Committees, and communicate through him with this office.

The Treasurer inquires "could we not dispatch the *April quarter's salary* to the Missionaries in advance?" It has been done, we need not say, to the great satisfaction of all concerned, and to the credit of the Church which has furnished the means.

Wisconsin.—The resignation of Rev. W. Allanson, of Southport, Wisconsin, is accepted, to take effect in April, 1843. The Bishop approving.

Mississippi.—Rev. Mr. Merril ceased to perform missionary duty at Salem, Miss., on Dec., 1842.

Woodville, Miss.—(See annual report for 1842,) ceased January 1st, 1832, to be a missionary station, Rev. W. C. Crane, missionary.

Tennessee.—The Rev. H. Staples ceased to be a missionary of the Board in July last; and Jackson is now vacant.

Florida.—On recommendation of Bishop Otey, Rev. Mr. Elwell has been appointed missionary at Monticello, salary $250, to date from the commencement of his service there.

The Rev. D. Brown, Jacksonville, President of the Standing Committee, will receive and transmit missionary reports from this Diocese, until it places itself under Episcopal supervision.

Foreign Committee.—The Rev. J. S. Stone, D. D., has resigned his seat in the Foreign Committee.

The Rev. S. H. Turner, D. D., Professor of Biblical Learning and the Interpretation of Scripture, in the General Theological Seminary, has been unanimously elected to fill the vacancy occasioned by the resignation of the Rev. Dr. Stone.

Diocese of Maine.—The Standing Committee of this Diocese has unanimously invited the Right Rev. Dr. Eastburn. Bishop of Massachusetts, to take its Episcopal oversight.—*Banner of the Cross.*

We understand that the Rev. Samuel Rose Meade has been appointed assistant to the Rector of St John's Church, Northern Liberties, Phila., and Principal of the Female Parochial School.—*Ib.*

Trinity Church, London.—We learn that a temporary arrangement has been made, by which this parish, which has been vacant for some months, is to be occasionally supplied by the Rev. Dr. Clark, in connection with his duties as minister of St. John's Church, Northampton.—*Christian Witness.*

Bishop Griswold on the Reformation.—Mr. Dow has in press and will shortly publish, in a convenient and cheap form, adapted for general circulation, The Pastoral Address, by the late Bishop Griswold, which has been published in our paper.—*Ib.*

Post Office at Theological Seminary, Virginia.—We are happy to announce that the post office at this institution is re-established, and goes into immediate operation. The proper title of the office is, THEOLOGICAL SEMINARY, FAIRFAX CO., VIRGINIA. All persons addressing letters or papers to the officers or students of the Seminary; or of the Virginia High School, conducted by the Rev. William N. Pendleton; or of the Fairfax Institute, by Rev. George A. Smith, should see that they are directed as above.

It is requested that other Episcopal papers will do the favor of giving the above notice several insertions.—*So. Churchman.*

Diocese of Alabama.—The Rev. James T. Johnston, rector of St. Paul's Church in this place, recently elected to the episcopate of the Protestant Episcopal Church in this state, has given notice, we understand, to the ecclesiastical authority of the diocese, that he declines the appointment.—*Ib.*

DIOCESE OF PENNSYLVANIA.

Confirmations by Bishop H. U. Onderdonk.—On Wednesday, March 8, in Sunbury, 7 persons; Friday 10, in Muncy, 38 persons; Sunday 12, morning, in Danville, 57 persons; do. do. evening; in Bloomsburgh, 43 persons; Sunday, March 19, morning, in St. Phillip's Church, Phila., 54; do. do. evening, in Trinity Church, Phila., 25.

OBITUARY.

Died, in Williamsburgh, L. I., on Friday, the 24th inst., Jacob Backus, in the 31st year of his age.

By this afflictive dispensation of an all-wise Providence our church in this village has been called to mourn the loss of one of its most devout and worthy communicants—and one of its most valued and judicious vestrymen. For twelve years had he been an ornament to her communion by his ardent piety—his consistent life—and warm attachment to her faith. Soon after his confirmation, he resolved to devote himself to the holy ministry, and accordingly commenced his preparatory studies;—but being twice or thrice defeated by ill health, he relinquished with reluctance his contemplated design, after having passed about three years of his collegiate course. He has since been engaged in active business; and his integrity of character—his meek, quiet, and consistent life—his unobtrusive, unaffected, and unpretending piety, ever won for him the esteem of his fellow citizens—and were living epistles of the blessed effects of the Christian religion, read and known of all who knew him. As his life was righteous, so was his death peaceful and happy. And no one could witness the triumphs of the Christian faith—the consolations of the Christian's hope—and "the preciousness of a Saviour's love" exhibited on his death-bed, without uttering the prayer, "let me die the death of the righteous, and let my last end be like his." As he united for the last time with his fellow mortals in that holy feast of the body and blood of Christ—with what an humble penitence did he bewail and earnestly repent of his sins! With what an overflowing heart did he breathe forth his forgiveness—love and charity to his fellow men! And with what blessed prospects of joy and immortality—with what peace—what confidence—what thanksgivings did he receive it! Then was he ready to utter the prayer of Simeon, "Lord, now lettest thou thy servant depart in peace;" and to exclaim with St. John, "Even so, Lord Jesus, come quickly." Thus prepared by a Christian life—refreshed by the eucharistic feast—washed in the blood of the immaculate Lamb—supported by the hope of the promises—and ripe for eternity, he closed his eyes in peace on all things earthly—"having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God, and in perfect charity with the world."

H.

CALENDAR.

APRIL.

9. Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD-FRIDAY.
15. Easter-Even.
16. EASTER-DAY.
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter, or Rogation Sunday.
22. } Rogation days.
23. }
24. }
25. THE ASCENSION OF OUR LORD JESUS CHRIST.
28. Sunday after Ascension Day.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. Fifth Sunday in Lent, April 2d, in the morning, confirmed 24 in Christ Church.

City of New York. In the afternoon, confirmed 83 in All Saints' Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Sunday next before Easter, April 9, Church of the Nativity, P. M.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 7, St. Paul's Church, *Albany.* 8, Cohoes, *Albany county*, Ordination A. M., Confirmation P. M. Wednesday, 10, Whitehall, *Washington county*, Consecration A. M., Confirmation P. M. 11, do. Ordination.

Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county*, Institution A. M., Confirmation P. M. Tuesday, 16, Rensselaerville, *Albany county.* 17, Oakhill, *Greene county.* 18, Greeneville. 19, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county.* The Ascension of our LORD JESUS CHRIST, Thursday, May 25, Hobart, *Delaware county.* Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Second Sunday after Trinty, June 25, Flatbush, *Kings county.*

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Wednesday and Thursday, 12 and 13, St. Ann's Hall, Flushing, *Queens county.* 14, 15, St. Thomas' Hall, do.

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St. Paul's College, College Point, Ordination. 18, 19, do., Visitation.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

☞ Rev. Dr. Jarvis will preach on the subject of the Second Advent on Sunday (to-morrow) afternoon in St. John's, and in the evening, in St. Paul's Church.
New York, April 8, 1843.

☞ A Missionary from Kentucky is now in the city. The donation of books for a Sunday School and Parish Library would confer good upon his field of labor, and a favor upon himself.

They may be sent to the Missionary Rooms, 281 Broadway. April 8, 1843.

CHRIST CHURCH, ANTHONY STREET,

OPPOSITE THE HOSPITAL.

There will be Divine Service in this Church on Sunday evening next, to commence at half past 7 o'clock.
New York, April 8, 1843.

MISSION CHURCH FAIR.

The Fair of the Mission Church of the Holy Evangelists will be held in the Large Store in the Granite Buildings, 277 Broadway, in Easter Week, to commence on Monday, 17th inst., at 10 o'clock, A. M.

Persons who are preparing articles for the Fair will please to send them as soon as convenient to either of the undersigned.

Mrs. Benjamin Evans, Mrs. Alpheus Banning,
Mrs. William Hinton, Mrs. John E. Earl,
Miss Jones, 27 Vandewater street.

April 5th, 1843.

NEW YORK GERMAN PROTESTANT EPISCOPAL SUNDAY SCHOOL ASSOCIATION, HOUSTON STREET.

The Executive Committee of this Association have hired the building in Houston street, near Pitt street, lately occupied by the Methodists as a church, in which they intend, on the first Sunday in May, of opening a Sunday School for Germans. It is also their intention to have Public Worship in the German language every Sunday, and as soon as practicable, to organize a German Protestant Episcopal Church. The enterprise has the sanction of the Bishop, and it is thought by those acquainted with the subject that it cannot but be highly successful.

Mr. Cook, the Superintendent of the Sunday school, is authorized to solicit subscriptions and donations to defray the expenses. Also, any donations may be left with John A. Van Blarcom, 290 Pearl street; Alpheus Banning, 270 Greenwich street; and Thomas Cook, Jr., 108 Essex street.

The above project has been entered upon with my full approbation, and nothing doubting its value to the interests of religion and the Church, I sincerely commend it to patronage.

BENJ. T. ONDERDONK,
Bishop of New York.

New York, March 27, 1843.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

A stated meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Monday evening next, the 10th inst., at half past 7 o'clock.

This being the meeting preparatory to the Annual Meeting of the Society, the attendance of every member of the Board is particularly requested.

GEO. H. BELL, Recording Sec'y.

New York, April 8, 1843.

CHURCH OF THE REDEMPTION.

The concluding Sermon of the series to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. R. Townsend Huddard.

Services to commence at half past 7 o'clock.
April 8, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The regular meeting of the Board of Managers will be held at the Church Depository, 20 John street, on Tuesday afternoon, the 11th inst., at 5 o'clock.

WM. H. BELL, Secretary.

New York, April 8, 1843.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Church Depository, 20 John street, on Tuesday afternoon, the 11th inst., at half past 5 o'clock.

P. E. F. MCDONALD, Sec'y.

New York, April 8, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Proof, derived from Scripture, and from the present Moral and Religious condition of the world, of the necessity of a Divinely Miraculous Agency*, (viz., The Premillenial Personal Advent of Christ,) *to effect the Universal Conversion of Men.*

N. B. This Dicourse will be illustrated by a map, on a large scale, exhibiting the present condition of the human race in the aspect of CIVILIZATION, MORALS, and RELIGION.

Episcopalians generally, are respectfully invited to attend. April 8, 1843.

☞ Notice is hereby given, that a meeting of the Corporation for the Relief of the Widows and Children of the Protestant Episcopal Church in the State of New York, will be held in St. John's Chapel, New York, on the 17th April next, at 5 P. M.

By order of the President.
S. SEABURY, Secretary.

April 8, 1843.

ACKNOWLEDGMENTS.

GERMAN PROTESTANT EPISCOPAL SUNDAY SCHOOL.

The Treasurer gratefully acknowledges the receipt of the following sum:

From the Rt. Rev. Bishop Onderdonk, $5.

JOHN A. VAN BLARCOM, Treasurer,
April 5, 1842. 290 Pearl street.

CHURCH OF THE REDEMPTION.

The treasurer of the Church of the Redemption gratefully acknowledges the receipt of the following collections and donations in aid of the purchase of the church:

Through Oswald Commann, from E B Little, $50; Christopher Wolfe, $50; David Austen, $20; John De Wolfe, $20; John Alstyne, $15; Isaac Carow, $10; Jacob Le Roy, $25; through Rev I Pardee, from Charles M Leupp, $50; R B Minturn, $50; Charles Tomes, $5; David Hadden, $25; through Rev J H Price, from a member of St Stephen's ch, $6; from J B Herrick, $20; through J H Waterhouse, from Jacob Aims, $5; Arnest Fink, $5; Mr Domernick, $5; F R Lee, $5; Robert Elder, $2; cash, 10; from ladies' fair, through Mrs Anthon and Mrs Pardee, $728 48; collection at the opening of the church after sermon by the Rev Dr Anthon, $52 85; after sermon by Rev Dr Hawks, December 18, $93 50; after sermon by the Rev Dr Anthon, January 1, $60, including a $50 note, from an unknown friend.

J. P. GREEN,
April 4, 1843. 100 Waverly Place.

ST. PAUL'S CHURCH, PLEASANT VALLEY, DUTCHESS COUNTY.

The undersigned would thankfully acknowledge on the part of this very deserving little church, the receipt of the following contributions:

From P Lorillard, Esq, $50. A lady, $10. J D W, $20. Total amount, $80.

JOHN M'VICKAR,
March 8, 1843. 8 College Green.

N. Y. P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St John's ch, New York, $174 40. St Anna's ch, Fishkill Landing $8 90. St Peter's ch, Hobart, Rev A H Cornish, $1. Total amount, $184 30.

JAMES F. DE PEYSTER, Treasurer,
New York, April 5, 1843. 49 South street.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 29th of March, has received the following continuation of Quinquagesima and other contributions:

From St Peter's ch, Washington, N C, one half, $25; Trinity ch, Marshall, Mich, of which 2 05 is from the S S, 20; St John's ch, Troy, Mich, 5 30; St Paul's ch, Waterford, Mich, 3; monthly collections for March in St Paul's ch, Detroit, Mich, 23 70; St Ann's ch, Brooklyn, L I, part, $337 77; from the same, for church at Bangor, 80; St Peter's ch, Oxford, Ct, half, 2; Christ ch, Oxford, Ct, half, 5; Christ ch, Pomfret, Ct, 5; a lady of St Peter's, Phil, 5; St John's ch, Hagerstown, Md, half, 25; Sunday schools of the same, half, 2; St Thomas' ch, Hancock, Md, half, 6 86; St Andrew's ch, Clear Spring, Md, half, 5 64; Rev Wm A Harris, Washington City, per J A Sparks, 11; Mrs M E Mairs, Bethany, Ct, 1; Christmas offerings of S S of St Mark's ch, Augusta, Me, 10 43; St Peter's ch, Hobart, N Y, 3; Christmas offerings of S S of St Paul's, Wellsburgh, Pa, 1 50; Christ ch, Patterson, Putnam co, N Y, 3; St Andrew's ch, Meriden, Ct, half, 10; Grace ch, Hopkinsville, Ky, 10; St John's ch, Princeton, Ky, 6; St John's ch, Trenton, Ky, 10; through L P Maury, Esq, Louisville, from ch of the Ascension, Frankfort, Ky, 10; St Peter's ch, Leesburgh, Ky, 3; Christ ch, Lexington, Ky, 43 16; ladies' sewing society of the same, 33; St Matthew's ch, Jefferson co, Ky, 9; Trinity ch, Danville, Ky, half, 8 75; St Paul's ch, Jeffersonville, Ky, 3—$109 91. St Paul's ch, Columbus, Miss, Rev Dr Freeman, rector, 32; Sunday schools of the same, 3. Through Edmund Wilcox, Esq, R A in Phil, from Christ ch, Holidaysburgh, Pa, half, 1 80; Bangor ch, Churchtown, Pa, half, 5; St Thomas' ch, Bucks co, Pa, half, 3 27; Trinity ch, Easton, Pa, half, 11 19; Trinity ch, Washington City, collection, half, 52 32; Female Missionary Society of the same, half, 27 69; young ladies of Mrs Burr's school, half, 5; mite box of Mrs R S Coxe, half, 2 50—$87 50; a lady at Easton, Pa, 1; St Augsustine ch, Cecil co, Md, half, 5; Trinity ch, Swedesborough, N J, half, 5; St Andrew's ch, Wilmington, Del, 27 28; Trinity ch, do do, 29 03; infant school of the same, 0 66; St Peter's ch, Lewistown, Del, 8; Church of the Evangelist, Phil, one half, 7 50; juvenile mite society of the same, 5 29; Christ ch, Reading, Pa, half, 4 50; sale of a ring received in St Luke's ch, Phil, half, 1; Emmanuel ch, Kensington, Phil, half, 35; St Andrew's ch, Mount Holly, N J, half, 15; All Saints' ch, Lower Dublin, and Emmanuel chapel, Holmesburgh, Pa, half, 39; a member of the same, for Prairieville missionary station, 10; a missionary box, Phil co, for poor missionaries in Illinois, 5; St James' ch, Schuylkill Haven, Pa, half, 6 20; St James', Phil, additional, half, 2 50; Mrs Mills, Jerseytown, Pa, half, 2 50; Miss Wells, Bloomsburgh, Pa, half, 0 25; Christ ch, Williamsport, Pa, half, 2 45; St James' ch, Bristol, Pa, half, 7 38; Miss J S, 0 50; Trinity ch, Athens, Pa, half, 2 67; St James', Perkiomen, Pa, half, 6; Sunday school mite box of the same, half, 2; St Andrew's ch, Phil, in addition, half, 2 50; St Stephen's ch, Wilkesbarre, Pa, half, 27 69; St John's ch, Bellefonte, Pa, half, 12; All Hallow's parish, Worcester co, Md, half, 11 84; Worcester parish, Md, half, 12 10; St Andrew's ch, West Vincent, Pa, half, 2 95; St Mark's ch, Honeybrook, Pa, half, 4; St Paul's ch, West Whiteland, Pa, half, 2 52—$416 83. Christmas collection in Trinity ch, Natchez, Miss, for missions in Miss, 224 46; Quinquagesima offering of the same, 42 82; St John's ch, Ithaca, N Y, 8; offerings of St Mark's ch in the Bowery, N Y, per Rev Dr Anthon, 21 75; St Stephen's ch, East Haddam, Ct, 8; St Thomas' ch, Mamaroneck, N Y, 6; St Anna's church, Fishkill Landing, N Y, half, 16 10; Trinity ch, Fairfield, N Y, half, 5; offerings of the same, and of Grace ch, Norway, half, 5; St James' ch, North Salem, N Y, 3 82; St Luke's ch, Somers, N Y, 5 43; St Paul's ch, Tompkinsville, additional, 5 28; Trinity ch, Branford, Ct, half, 6 06; sewing circle of the same, half, 1 50. Total amount, $1548 76.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
April 5, 1843. 152 Broadway, New York.

ORGANIST.

AN Organist wishes to make an engagement in some church in this city for the next year. Address "Organist" at this office.

References—Rev. Dr. Anthon, rector of St. Marks; E. W. Chester, Esq., 64 John street.

April 8. 3t

ST. MARY'S HALL,

WILL commence its Summer Term on the first day of May. For admission apply to the Rev. R. I. Germain.

April 8. 4t

NEWTOWN ACADEMY,

Located in Newtown, Fairfield County, Con.

THE SUMMER SESSION of this Institution will open on Monday the first day of May, and continue twenty-two weeks. Both sexes are admitted and instructed in all the branches of a popular and polite education. Particular attention given to the Classics. The Principal has provided himself with a convenient edifice near the Academy building, for the accommodation of Boarding Scholars. He has also furnished the Female Department with an able and experienced Preceptress.

No pains will be spared to render this Institution an eligible place of instruction for youth of both sexes, inasmuch as it possesses the singular advantage of a quiet, delightful location, coupled with every desirable facility of communication; the village where it is located being upon the Housatonic Railroad, within five hours' ride of New York city, and seven of Albany. The course of studies is thorough and comprehensive, attended with moderate expenses. Those who desire to enter pupils here, for the coming session, are requested to make early application. Punctual attendance at the opening of the term is also urged. Terms, $65, exclusive of Books and Stationery. Music extra.

CHARLES W. WOOSTER, Principal.

References.—Rt. Rev. Thomas C. Brownell, D. D., Hartford, Conn.; Rev. S. Farmar Jarvis, D. D., Middletown, Conn.; Faculty of Washington College, Hartford, Conn.; Rev. S. S. Stocking, Newtown, Conn.

April 8.—4t.

SPIRIT OF HEBREW MUSIC AND SONG.

THREE LECTURES on the above subject, will be given at the Tabernacle, by Rev. George H. Hastings, of Boston; aided by an efficient choir.

First Lecture, Wednesday, April 12. Hour, 7 1-2.

PROGRAMME.

Lecture 1.—*The Heroic Songs of the Hebrews*: their influence in the formation of noble national character.

RECITATIONS by Mr. H. Chanting, with responsive choruses.

Lecture 2.—*The Devotional Songs*: their effect at the national festivals. The three grand choirs organized by David.

CHANTING of some of his songs, as arranged for responsive choirs, and chorus of the people.

Lecture 3.—*Structure of the Sacred Lyrics.* Examples of Odes, Hymns, Elegies, Idyls, Didactic Psalms, &c. The music needed to set forth their beautiful forms, and to give out their spirit. The Hebrew idea of festival music. Antiphonal singing. Music and Oratory; their unity in the chant. *Illustrations by the choir* interspersed.

First Lecture free.—Tickets to be had of Swords, Stanford & Co.; D. Appleton & Co.; office of the Churchman; and Sunday School Union.

April 8. 2t

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester Co., N. Y.,) a seclect Boarding School for boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation—

- I. The School is *domestic* in its character.
  1. It is a Home, and the discipline is strictly parental.
  2. A Mother's care is extended to its members.
  3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful Tutors.
- II. The School is *limited in its number.*
  1. That it may be a family.
  2. That its head may have intimate knowledge of its members.
- III. The School is *select.*
  1. Boys of advanced age are seldom admitted.
  2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.
- IV. The School is *faithfully taught.*
  1. The Scholars study under the immediate direction of their masters.
  2. The Teachers give their pupils every needed attention and advice.
  3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of the pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment, is remarkably healthy—distant 26 miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS :—$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra charge.*

Each Pupil to furnish his own cot, bedding, silver fork, &c., as at other schools.

☞ Reference is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen.

Rt. Rev. B. T. Onderdonk, D. D., New York; Rev. W. Berrian, D. D., do; Rev. Professor J. McVickar, D. D., do; Rev. J. M. Wainwright, D. D., do; N. F. Moore, LL. D., President of Columbia College, do; Rev. W. Creighton, D. D., Sing Sing, N. Y.; Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.

April 8—tM6

EPISCOPAL BOOK ESTABLISHMENT.

D. APPLETON & CO.,
200 *Broadway.*

RESPECTFULLY invite the attention of the Clergy, Students and the Laity, to their choice stock of ENGLISH THEOLOGY, including Modern Editions of the Standard Divines of the 16th, 17th, and 18th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo.; Bishop Bull's complete works 8 vols. 8vo.; Dr. Isaac Barrow's do. do. 8 vols. 8vo.; do. do. cheap edition, 3 vols. 8vo.; Dr. Edward Burton's do. do. 5 vols. 8vo.; Bishop Butler's do. do. 1 vol. 8vo.; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo.; Dean Comber's Works, 7 vols. 8vo.; Archbishop Cranmer's Works, 4 vols. 8vo.; Dr. Fuller's Works, 8 vols. 8vo.; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo.; Dr. John Donne's Works, 6 vols. 8vo.; Bishop Horne's Works, 4 vols. 8vo.; Bishop Hall's Works, 12 vols. 8vo.; Bishop Horseley's works, 8 vols. 8vo.; Dr. Hole on Liturgy, 4 vols. 8vo.; Rev. W. Jones, of Nayland, Complete Works, 6 vols. 8vo.; Rev. Charles Leslie's do. do. 7 vols. 8vo.; Archbishop Leighton's Complete Works, 1 vol. 8vo.; do. do. with Life by Pearson, 2 vols. 8vo.; Dr. Nathaniel Lardner's Complete Works, 10 vols. 8vo.; Archbishop Sharpe's Complete Works, 5 vols. 8vo.; Bishop Sanderson's Sermons, complete, 2 vols. 8vo.; Dr. John Scott's Complete Works, 5 vols. 8vo.; Dr. South's Sermons, New Edition, 5 vols. 8vo.; Archbishop Tillotson's do. do. 10 vols. 8vo.; Jeremy Taylor's Works, 3 vols. imp. 8vo.; Archbishop Usher's Body of Divinity, 1 vol. 8vo.; Bishop Warburton's Complete Works, 13 vols. 8vo.; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnold, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha, with the text at large. A new edition, at one half the original cost.

Matthew Poole's Annotations on the Bible. New edition, 3 vols. 8vo.

Also, the beautiful Paris edition of St. Augustini, Opera Omnia, complete in 22 vols. imp. 8vo.; St. Chrysostom, Opera Omnia, Grec. et Lat. complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal publications of Oxford and London.

April 8.

MISS SWIFT will remove her School on the 1st of May, from 601 Broadway, to No. 288 Fourth street, a few doors east of Washington square.

The next quarter commences May 2.

References—C. O. Halsted, Esq., 10 Clinton place; J. W. Leavitt, Esq., 53 Barclay street; Wm. Samuel Johnson, Esq., 29 Warren street; James Brown, Esq., 80 Leonard street; J. D. Steele, Esq., Boston, Mass.; Rev. George Potts, D.D., 147 Chambers street; Rev. J. McElroy, D.D., 427 Broome street; T. C. Doremus, Esq., 86 Warren street; Thatcher Tucker, Esq., 75 Beekman street; John C. Hamilton, Esq., 28 Beach street; E. H. Blatchford, Esq., 59 Clinton place; Rev. W. Walter, 74 Clinton place.

April 5. 4t$

TEACHER WANTED, to superintend the education of two young gentlemen, for one hour or more each day. Also, a Governess, to reside in an Episcopalian family. Address Box 511, lower office.

March 18 —3t$

COTTAGE GROVE SCHOOL,

MR. AND MRS. I. S. VANVECHTEN, PRINCIPALS.

THIS Seminary for Young Ladies is located in one of the most attractive parts of Poughkeepsie, N. Y. The grounds for exercise are extensive, elevated, healthful and retired, affording peculiar advantages for boarders. A regular course of study is pursued embracing all the branches of a thorough English Education, including Vocal Music, and Calisthenes. The year is divided into two terms of 22 weeks each. The summer term will commence on the last Wednesday (26th inst.) of April. The annual charge per scholar, is $175, payable quarterly in advance. This sum includes all charges for board, bed, bedding and furniture, fuel, light and English tuition. The pupils will be charged extra, as follows, viz:

Washing, per term,	$7 50
Music with use of piano,	26 00
Languages, each,	12 00
Drawing and Painting, each	12 00

N. B.—The number of pupils—day scholars and boarders—is limited to 30.

REFERENCES.

Rev. John Reed, D. D., Rev. Homer Wheaton, George P. Oakley, Esq., Joseph H. Jackson, Esquire, Poughkeepsie. March 18.—4t $

WANTED.

A PERSON to take charge of the Classical Department of a Boarding School for Boys, on the Hudson River, between 30 and 40 miles from New York. The best of certificates as to qualifications, &c, will be required. Apply to H. L. Norris, 32 Vesey st., between three and four o'clock of each day, except Sunday.

March 25—tf

ORGAN FOR SALE.

FOR Sale Cheap, a beautiful Parlor Organ, fine tone, with mahogany case. Inquire of James A. Sparks, Office of the Churchman.

March 25—tf

From the Christian Remembrancer.

CHURCH UNITY.

John Adam Mohler was born in Wirtemberg, in the year 1796. Though brought up amidst the din of arms, yet the general peace, which coincided with his admission to the theological class at the Lyceum at Ellwangen, in Swabia, left him at large to follow what appears to have been the natural bent of his mind. The same studies he afterwards continued at the University of Tubingen. After a year spent in pastoral duties, he returned, in 1822, to an university life, and was already a licensed teacher of theology (Privatdocent) at Tubingen, when he published his first work, in 1825, on the Unity of the Church. This was followed two years later by a larger book, on "Athanasius and the Church of his time, in contrast with Arianism;" and in 1832 appeared his most celebrated work, which it were mere mockery to tell the English reader was entitled "Symbolik," could we not also help him to a more detailed title—"A statement of the doctrinal contrasts between Catholics and Protestants according to their public confessions of faith."

Of the latter books we shall only say, that they have contributed to that rapid revival of the Church in southern Germany, which we wish were as pure from the vices of Romish innovation, as from those of Protestant rationalism—a revival to which Mohler's personal labors till his untimely death, in 1838, and his various smaller essays, considerably contributed. Our present object is with the first of his publications. That its general principles accord greatly with those of Archdeacon Manning, we have already said. The merits, too, of the writers are in many respects the same. If Mohler excels less than our countryman in force of language, yet both are equally remarkable for that peculiar clearness and subtlety with which they convey thoughts the most abstruse and complex—as well as for that extensive learning, which they have consecrated to the service of God. The contrast between them arises mainly, we suspect, from the audiences which they address.

When Mohler entered upon his work in Germany, he found the neological party in full possession of that ground, which, among ourselves, they are only laboring to occupy. The weakness of man's nature, the necessity of God's grace, the impossibility of understanding rightly the teaching of Scripture except through that blessed Spirit from whom it proceeded,—these are points which the laxer party among ourselves profess to believe, and which their more shrewd, but less excusable, leaders have not yet ventured to tell them, are inseparably connected with the (to them unpalatable) doctrines of the Church. In this respect their German brethren are considerably in advance. The low-Church party in Germany not only practically disbelieves, but openly scoffs at, whatever passes the limits of man's observation. The doctrine of divine grace, which, wherever the sacramental mysteries are disbelieved, is only a name, has ceased even to be a name with the rationalistic body. From this amount of error our countrymen are withheld by a happy inconsistency. Yet that they are following their more systematic precursors, is too apparent. Let us take an instance from the publication of the day.

The Bishop of London, when setting forth those doctrines, which the clergy have sworn to advocate, has been attacked in an Episcopo-Presbyterian journal, to which we have alluded, for asserting that, since "Baptismal Generation is the doctrine of the Church" of England, "to say that it is unscriptural is beside the purpose." "What!" says the opponent, in amazement, "does not doctrine depend only upon Scripture; and if so, must we not first elicit for ourselves the scriptural truth, and then understand the Church's dictum accordingly?" Now, it is curious to observe that this is the very cardinal position of neology. The neologists of Germany were long held in check by the stern authority of the Reformers. At length they discovered the truth, which has just been promulgated among the articles of Fleet-street, (November 9, 1842,) that formularies of faith were only to be so adopted as to accord with the paramount authority of the word of God. The text seems harmless enough, but look at the historical comment. See Paulus denying the divinity, and Strauss the very existence, of the Son of God. Such seems to them that mode of interpreting the acknowledged formularies of the German Church, which is consistent with their view of Scripture. Do we complain of these men's errors? "Alas, there must needs be heresies among you." What we censure is, that men who advocate such falsehoods should continue to be members and instructors of what calls itself a Christian society, and that, according to the admitted principles of that society—it should be impossible to reject them. Where is the fiery zeal of Luther? What has become of the practised acumen of Melancthon? Yet once admit the crowning falsehood, which the English Calvinists are laboring to establish, and what answer could they give to their modern disciples? The articles of faith, it is maintained, are to be interpreted according to each man's view of Holy Scripture. There is no single, safe, satisfactory rule, by which the truth has been once ascertained, and in which men can abide finally. The doctors of Fleet-street decide that every passer-by is to settle the truth for himself, and as many theories are to prevail as there are judges.

The doctrine of the Church of England, on the other hand, has ever been, that the one original deposit of truth has been embodied in the Church's creeds and formularies, and that by them the humble mind will be guided in interpreting the word of God. The true divine sense, the real spiritual interpretation, is that which holy men were wont to receive, and which the Apostles intended to convey to them. To set up our own judgment against this is, in truth, to set up our spirit against the Spirit of God. It is to listen to man's word rather than to the divine word of truth. And though there have not been wanting those who, either from ignorance or heresy, have inculcated a contrary lesson, and who have told the clergy that the dictionary was their real help,—as though the object were the language, not the truths of revelation, as though the kernel were to be thrown away and the shell to be digested,—yet the system in question has never found full favor among us. Even those who advocate it *talk* of God's grace. That spiritual help is needful for the understanding of His holy word is *professed* even by those who do not take the right means of seeking it.

This, then, is the difference under which the question of the Unity of the Church is regarded by a German and by an English writer. The former is compelled to begin higher—to prove that the facts of Scripture cannot be comprehended except by divine aid—things which our countrymen in words admit, and which with us, therefore, may be taken for granted. The points which an English instructor must enforce are, that through the outward ordinances of Christ's Church His graces are appointed to flow forth upon mankind; he must show the moral ends of such a provision, its happy effect upon the hearts and tempers of mankind. Mohler, therefore, enters more upon the principles of grace; Manning more upon their application. The former is more mystical, the latter more moral in his reasoning. Perhaps, too, there is something in the inward character of the two nations which makes the mysterious fullness of the one satisfactory to the German, and the pregnant eloquence of the other to the English mind. Mohler has well sketched such a contrast as exhibited in the natural character even of two of our Lord's Apostles:

"Even among the Apostles, diversities of natural character might be seen to appear. In St. Paul there predominated, as has often been remarked, the speculative and logical character; and against Jews and Heathens, and against Christians of a Jewish or Heathen cast, did he bring to bear the efficacy of his own spiritual organization. St. John's characteristic, on the other hand, was depth and power. In St. Ignatius, again, we meet the inward life and mysterious sublimity of the beloved disciple, while the character of the Apostle of the Gentiles is reflected by St. Clement, of Rome. Ignatius, however, stands more near to his master, St. John, than Clement to St. Paul; for depth of character being more closely allied than the speculative disposition to the Christian temper, can come more near to the model it pursues. The same may be said of Irenæus, who sprung from the school of St. John and of Justin; Irenæus, whose whole soul was penetrated by the principles of faith, had a deeper insight into the Christian system than the philosophic Justin."—pp. 131, 132.

This may suffice as a specimen of the richness of our German author. We turn to Archdeacon Manning, of whose work we must give a more exact account, illustrating it by occasional references to the foreign writer.

It consists of three several parts,—historical—moral—practical. He finds the Church in existence, and in his first part asks how the opinion of its unity has arisen, and whence it is derived. The answer is, that the opinion is conveyed to us through the words of a creed, which was acknowledged to be true among our Lord's first followers, and that it is asserted in those Scriptures which were given by the Holy Ghost. In the second part he shows the moral objects of the Church's unity, and in the third part applies the subject to the present state of Christendom.

The work begins with the assertion of the Church's unity in the creed. We are glad to see this course adopted, for it is of the utmost moment that the minds of our clergy should be impressed with the truth, that the *credenda*, the *fundamentals* of belief, are the doctrines of the creed. This is the Church view, as opposed to the Socinian, or Rationalistic notion, that no truths are *fundamental* unless we can by argument demonstrate their importance. Archdeacon Manning has pointed out the danger of this error in an appropriate instance. No mistake is more common with careless men than to compare the *order* of the Church to a scaffolding, its *doctrines* to the building underneath, and then, arguing from this metaphor, to call the first "*non-essential.*" Thus do men take an arbitrary example from the things of this world, and think it a sufficient measure for judging the works of Him who maketh all. Surely if they must limit God by the accidents of humanity, it were safer to take an instance from those laws of society which were intended at least to be a reflex of the eternal will. Let them fancy some one who made it an excuse for violating a law of the land that he had always felt the statute in question to be a "*non-essential.*" Suppose him to enlarge on his love of our Sovereign as a reason why the commonplace duty of obedience to her laws was disregarded. The duty, it might be, was one, of which the obvious intention was to encourage loyalty—the not executing justice, perhaps, except in the queen's name, and by her authority—and for himself, our objector would declare he was so filled with a loyal spirit, that he could not bear the restraint of these outward demonstrations. We should like to see such a plea as this adduced before some of the shrewd and business-like chiefs of our law. We can fancy the calm astonishment of Rolfe, the keen irony of Maule, and the bursting indignation of Lord Denman. But how strange is it that men will hazard their eternal interests on grounds on which they would not risk a shop or a farm! Surely the text was not written in vain,—"Be not deceived, God is not mocked."

But we must hear our author's declaration, that among the positive institutions of Christ we may not venture to admit some as important, and discard others as "non-essential;" and that to separate discipline from doctrine, as that which is not entitled to the same kind of regard, is a delusive dream of modern tradition.

"It is a common axiom, that discipline may be changed, but doctrine never; and this is true so long as by discipline is understood only the detailed orders and rules of administration, which the apostolical authority may develop out of itself, such as the penitential code, and the like. But when taken to include what are commonly, but most unmeaningly, called forms of Church government, it is absolutely untrue. Throughout this work I have endeavored to prove that the organic policy of the Church is a divine institution,—positive, indeed, in its nature, but moral in its design; that it is not subject to man, but man to it; that he may not mould it, forasmuch as it is ordained to remould his very being, that it is therefore absolutely and universally binding and immutable. There is no reason which will clear a man for rejecting the apostolical succession, which will not also acquit him for rejecting baptism. There is no reason to establish the right of men, without succession from the Apostles, to administer the Holy Eucharist, which will not justify the taking away of the cup. The positive institutions of Christ, being moral as a continuous probation, and mystical in their complex effect, are binding in all their parts. To touch them in one point is to mutilate them in all. It is a usurpation of the will of man upon the will of Christ, and a subjecting of the mould to the nature which it is ordained to shape."—pp 324, 325.

In accordance with these principles, the Archdeacon begins by showing the unity of the Church to be an article of the creed; he gives, i. e., the best proof that it is a fundamental doctrine, in that it was so regarded by the hearers of the apostles.

Then comes the interpretation of this general statement; What is meant by the Unity of the Church? The fact itself, our author observes, is commonly admitted.

"In teaching that there is only one Church of Christ, all Christians agree, the only controversy being wherein that one Church consists."—p. 29.

In answering this question he follows the usual method; he is guided by concurrent testimony, and advances along it to that scriptural warrant on which his proof depends.

This is exactly the course adopted by that which calls itself the religious world. A person who is brought up in its ranks is taught from his infancy to believe in the existence of a great society which he sometimes hears called the Church, but more commonly the body of *religious people* or *true Christians.* He is instructed to believe that it has a double aspect, one visible only to Him who discerns the heart, the other apparent to himself and other mortals. Viewed on the former side, its limitations are, of course, spiritual and unseen; viewed on the latter side, he perceives that the point most insisted on in the present day is, that its boundaries are *not* those sacraments which are instituted by our Lord, or that common worship which was established by the apostles. If he asks what its visible boundaries *are*, the answer would be more difficult, though perhaps he would not be far wrong if he defined his body to consist of those who regard Exeter Hall as their cathedral, the platform as their altar, Mr. ——'s "hymns from all sources" as their book of Common Prayer, the May meetings as their Easter festival, the Record newspaper as their inspired writings, and as their "note and comment," the publications of the Religious Tract Society. We are far, observe, from asserting that the use of these means is believed in the religious world to prove the reality of a man's piety; to say so would be as unfair as to insinuate that those who take contrary ground consider all men safe who are baptized and communicate; but what we do assert and could easily establish, is, that the same notion of being *boundaries* which is attached on one side to the grace-conveying sacraments of the Church, is ascribed on the other to those outward conformities.

Such, then, being the notion in which a man is taught, he is led in proof of it to the word of God. A similar course is followed by Archdeacon Manning. But in place of the tradition of the present day, he gives us that interpretation of the creed which was received by the followers of the apostles. This he gives not as proof, but merely as a fact, designed to lead men to the authority of Scripture.

"I shall confine myself," he says, "to inquiring in what sense this article was expounded in the earliest times. Whether such expositions be right or wrong, will be a matter for discussion hereafter."—p. 30.

Let it be borne in mind, then, that this is the use made by Churchmen of antiquity. They are justly jealous of the opinions of their contemporaries, knowing how apt are popular opinions to obscure the light of Scripture. They know how many a young man preaches the last leading articles of the Record newspaper, when he means to preach the Gospel of God, and in truth quotes Scott, when he supposes himself to quote St. Paul. There is less danger, doubtless, of being misled by those whose thoughts and language are cast in a mould less congenial to our own, and thus it is that Churchmen approach the subject discussed in our author's third chapter—"the Unity of the Church as taught in Holy Scripture,"—with so great an advantage over the *traditionists* of the religious world. Indeed, we know of no more startling proof of the great power of tradition than the common inattention to those distinct statements of this momentous truth, which our author has collected from the word of God. The usual answer to such statements by men who are unwilling to attend to them is, that they know all this, but cannot think it of importance. How differs this from the manner in which Jews and Romanists have subordinated the word of God to their traditions?

But our limits prevent us from entering as we would on this part of our author's labors, or from noticing what seems to us his somewhat questionable remarks on St. Paul's use of the word "bishops," p. 128. He scarcely gives due weight, we think, to the gradual manner in which the Church system was elicited from the shell of Judaism. Whenever the apostles themselves may have discerned the perpetual nature of the kingdom which they had established, they did not unfold it to their disciples till the gradual decay of the old system revealed the indestructible features of the new. Thorndike, in his "Rights of a Christian Church," has given some interesting instances, in which the minor institutions of Judaism gave a direction to the policy of the Apostles. And it was not till the temple service fell with its ancient dwelling-place, that the full nature and final appointment of the Christian priesthood could be fully revealed.

But we quit this subject, and omit three very interesting pages, (158—160,) which we had marked for insertion, and which contain a statement wherein unity consists, in order to pass to the second, and, in our opinion, the ablest part of this treatise—the moral purposes of the unity of the Church. On this the Archdeacon dwells at length. He shows, that as the world bears marks of design, so much more does the Church. The latter bespeaks its author's character and power as forcibly as the former. The same impress of unity, therefore, which marks the physical, is still more manifest in the moral world. And thus is the Church constituted to keep up the knowledge of its *one* Author, and to restore His single image in place of the multiform idols of human depravity. Here it is that the contrast between the German writer and our countryman is most apparent. While Mohler treats chiefly of the mystic communication of supernatural gifts, Archdeacon Manning delights to set before us, in such passages as the following, how the unity of the Church is an object for the faith, and a probation for the will of man:—

"To become a Christian in the beginning of the Gospel was a conscious act of the individual choice and will. And so it is still in the conversion of adults. But as these are the rare and outlying exceptions, the whole body of Christendom is by an act of God made Christian without any conscious act of choice. Generation after generation grows up among the objects of faith, and as the energies of the reason and the heart unfold, every several reality of faith, unless slighted, becomes a direct probation of the will. The unity of the Church is an article of the baptismal creed, and an object of faith as truly and fully as the article of the Incarnation, or Resurrection of Christ. These articles are by perfect Christians consciously accepted, one by one, until the whole is incorporated in the moral nature. Oftentimes they are held implicitly; sometimes they are in part secretly rejected; sometimes they may be reduced to the smallest remainder which will consist with a continued profession of Christianity; sometimes they are so faintly held as rather to be not denied than believed. And yet we shall find all these several classes of persons living, more or less, a seemingly Christian life. They fulfil the obligations of personal and economical morality; they observe the rights of political justice; they are blameless sons, fathers, citizens; they mix in the communion of the Church, and partake of her ministrations, but their outward life is rather a coincidence with her moral scheme, than a consequence of her spiritual grace. Now such men, looking around them, and seeing in other communities all they are conscious of in themselves, having no aspiration, no sympathy, no weakness which might not be satisfied as well without as within the Church, cannot but regard the Church as only one of many like communities,—perhaps the oldest,—it may be the best; the most conformable to society as a whole, and the most helpful to the offices of civil government, and yet, after all, only one of a number all equally wanting in direct authority from God. The unity of the Church is the matter of their probation. They neither believe it as a mystery, nor yearn after it as the stay of their soul. It is the same habit which makes other men deliberately reject, or indolently slight, the Sacraments of Christ; they neither believe in their mysterious power, nor feel their own need of the proffered grace. The unity of the Church may be viewed as the one all-comprehending Sacrament of the Person of Christ, from the side of which holy baptism and the holy Eucharist flow forth as the water and the blood. All these doctrines, then, are objects of faith; and by propounding them to the world, the faith of man is put on trial before God."—pp. 263, 264.

"There is also in the order of the Church a probation of our intellectual nature, for the right conduct of which we are responsible. The tendency of all men is to put subjective opinion in the place of objective truth. This is directly encountered by the delivery of a dogmatic faith embodied in creeds and Catholic traditions; and the probation of the moral reason is brought to a point by the subjection of men as learners to an order of men who are divinely commissioned to teach. Against this ordinance of Christ the whole throng of indocile, self trusting, irreverent, contemptuous dispositions of the heart rise in rebellion. And so it was foreseen; and for the mortification and rooting out of these tempers this very ordinance was designed; and their revolt manifests His wisdom who ordained it as a test to detect, and a curb to check them. The whole lineage of heresies, and the whole history of schism, is but a continuous attestation that the pastoral office is the institution of Him who knew what was in man. The idea of humbly learning God's truth, and of passively receiving sacramental mysteries from the hands of a man like ourselves, of submitting to counsel, reproof, rebuke, correction, at the judgment of a fellow-sinner, is a test and probation of our moral habit, which, by its searching and salutary virtue, attests itself to be of God. In this way, then, the objective unity of the Church tries man in the two points of moral duty least akin to his fallen nature—forbearance and submission."—p. 238.

This is a subject on which it were easy to enlarge. It is the basis of the whole controversy. The rejection of any part of God's truth is occasioned by the perversity of man's will; and the great perverter of this will is pride. We speak it not in harshness, but in love, not with anger but with grief, that a conceited opinion of themselves is at the bottom of that antipathy which is felt by many who believe themselves religious persons, to the ordinances of the Church. It is a matter of serious regret to see amiable, well meaning persons spend their life in continual dissensions with another on points of faith, while that greatest blessing of humility is hid from their eyes. Would that they could see themselves in the strangely unchristian attitude which they exhibit to others! Their feeling is that of children who, left for a time without the guardianship of their elders, are pleased to be independent, and responsible only to a future account. The great truth, therefore, of our Lord's real presence in the ordinances of His Church, that He it is who is to be discerned in his ministers, and that their acts are only the expressions of His presence here,—this is unpalatable, because it robs them of their consequence as insulated followers of an absent Lord. This is the reason, apparently, why what calls itself the religious world is especially wanting in a belief of two doctrines, to which it supposes itself peculiarly awake—our Lord's presence, and the gifts of His grace. These, therefore, are in reality the two notes of what is called, either in praise or blame, (for ourselves, we hate all sectional epithets,) the High Church party—a constant remembrance of Christ's presence—a faithful discernment of the doctrines of grace.

From late English papers.

There is a singular fact, indeed shocking, which, as it may not be known to some of your readers, I proceed here to cite; a corruption of the Word of God to suit sectarian practices. "They corrupted," says Dr. Zach. Grey, "that text (Acts vi. 3) to give the people a right to choose their own pastors. '*Wherefore, brethren, look ye out from among you seven men of honest report, full of the Holy Ghost, whom* YE, *instead of* WE, *may appoint over this business.*' Mr. Field has this forgery in several of his editions of the Bible. I have been informed that he was the first printer of this forgery, and *had* FIFTEEN HUNDRED POUNDS *for it.*"

"*Two facts for Christians.*—There is not, in all the New Testament, a single instance of any person having preached without having been previously ordained; or, in other words, there is not the slightest sanction in the Word of God, for lay preaching. This is fact the first.—Fact the second is this, that there is not a single instance to be found in the New-Testament of a believer or Christian who was not in outward and in visible communion with the Christian brotherhood, the Church. 'The Lord added to the Church daily such as should be saved;' that is, such as should be saved the Lord added to the Church—the means appointed by Him for salvation. Has he appointed any other means?"

"*Invisible Church.*—The idea that the Church of Christ is *invisible*, is so glaringly opposed to Scripture, and so manifestly absurd, that it should seem to have been started by the Papists, for the very purpose of leading the people, by its extravagance and absurdity, to see the *visibility* of the Church; insinuating at the same time, the great falsehood that the Romish Church or sect is the *visible* Church. If the Church of Christ were *invisible*, we should never know whether or not we belonged to it; and we might as well hunt for a pin's head in a haystack, as to look for an *invisible* thing in this great and confused world."—*Church Magazine.*

MISGIVINGS OF DISSENT.

Cartwright.—Cartwright's last words on his death-bed were, that he sorely lamented the unnecessary troubles he had caused in the Church, by the schism he had been the great fomenter of, and wished he was to begin his life again, that he might testify to the world the dislike he had of his former way.—*Sir H. Yelverton's Preface to Morton's Episcopacy.*

Baxter.—I am much more sensible of the evil of schism, and of the separate humour, and of gathering parties, and making sects in the Church, than I was heretofore, for the effects have shown us more of the mischiefs.—*Baxter's Life, &c.*

DECREASE OF DISSENT.

"The door of egress from our ranks is set wide open to the young; and *they are leaving in crowds.*" So writes Mr. Edward M'All, a preacher among independents. His advice to his dissenting brethren, however, is quite unlike that which the Wesleyans have adopted under similar circumstances of decline; *and if his people will be satisfied*, we think much more prudent. He recommends them by no means to enter into controversy with Churchmen; it is an "undignified position," to have to defend yourself. We presume that Mr. M'All is not the first who has made this discovery; though no one perhaps has been, heretofore, so bold as to propose the acting upon it.—*Englishman's Magazine.*

The forthcoming sale of the theological portion of the library of Mr. Thomas Jolley, about to be submitted to the public, under the direction of Mr. Sotheby, of the Strand, will doubtless create considerable interest not only to the bibliographer, but more particularly to the clergy. Mr. Jolley is well known as having been for the last forty years an indefatigable collecter of the most rare and interesting relics of the early literature of this country; and some little idea of the extent of his collections may be formed from the circumstance of the theological portion alone amounting to nearly 4000 volumes, a fourth part of which appears to have been printed before the year 1600, and consists of the works of the early Catholic writers, viz., Bishop Alcock, Bonner, Gardiner, Sir Thomas More, Smith, Saunders, Parsons; and of the Martyrs to the Protestant cause, Coverdale, Cranmer, Hooper, Latimer, Ridley, Philpot, Frith, and others; also of Bishops Aylmer, Alley, Bale, Babbington, Ponet, Fulke, in favor of the Reformed Church; likewise of Erasmus, Luther, Calvin, Melancthon, Wickliffe, Zuinglius, and many other eminent writers for and against the Protestant religion; several of the early Scotch writers, particularly Bruce, Reynolds, and Knox; and the Puritans and Sectarians of that period, Cartwright, Penree, Martin, Mar, Prelate, and their adversaries. The remaining part consists of treatises upon the apparel of the clergy; Church government; its rites, ceremonies, and Liturgy; works for and against the Catholic religion, by Malone, Usher, Tennison, Stillingfleet, and others, and on the different religious controversies that have arisen in this country to the present time.—*Oxford University Herald.*

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